



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

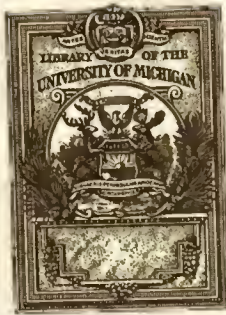
- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>

The Catholic University bulletin

**Catholic University
of America**



**PRESENTED BY
THE PUBLISHER**

LD
817
.B8

The Catholic University Bulletin

Vol. XXIV

JANUARY, 1918

No. 1

CONTENTS

PATRONAL FEAST OF THE FACULTY OF THEOLOGY	PAGES
<i>Religious and Social Philosophy</i>	1
<i>Democracy and Religion</i>	1
	Rev. George Johnson
	Rev. T. B. Moroney
EDITORIALS	12
LECTURESHIP IN IRISH HISTORY	14
	Mr. Shane Leslie
RELIGIOUS SIDE OF THE UNIVERSITY LIFE	14
PAYMASTERS AT THE UNIVERSITY	15
REV. DR. RYAN'S LECTURES	15
NEW UNIVERSITY PUBLICATIONS	16
WAR SAVING STAMPS AT THE UNIVERSITY	19
ELECTION OF CLASS PRESIDENTS	20

WASHINGTON, D. C.

PUBLISHED BY THE UNIVERSITY

ISSUED MONTHLY EXCEPT JULY, AUGUST AND SEPTEMBER

Entered as second class matter, December 3, 1907, at the Post Office at Washington, D. C.
under the Act of Congress of March 3, 1879

"Let there be then an American Catholic University, where our young men, in the atmosphere of faith and purity, of high thinking and plain living, shall become more intimately conscious of the truth of their religion and of the genius of their country, where they shall learn the repose and dignity which belongs to their ancient Catholic descent, and yet not lose the fire which glows in the blood of a new people; to which from every part of the land our eyes may turn for guidance and encouragement, seeking light and self-confidence from men in whom intellectual power is not separate from moral purpose; who look to God and His universe from bending knees of prayer; who uphold

The cause of Christ and civil liberty
As one and moving to one glorious end.

"Should such an intellectual center serve no other purpose than to bring together a number of eager-hearted, truth-loving youths, what light and heat would not leap forth from the shock of mind with mind; what generous rivalries would not spring up; what intellectual sympathies, resting on the breast of faith, would not become manifest, grouping souls like atoms, to form the substance and beauty of a world."

JOHN LANCASTER SPALDING,
Third Plenary Council of Baltimore, 1884.

THE CATHOLIC UNIVERSITY BULLETIN

Vol. XXIV

February, 1918

No. 2

THE COLLEGES OF THE CATHOLIC UNIVERSITY

Visitors to the Catholic University cannot fail to be impressed with the activities evident on every side. Around the central halls, in a circle, are the Colleges of the Religious Orders affiliated to the University. These Colleges are eleven in number, with two more in course of construction—the House of Studies of the Capuchin Fathers and the Sulpician House of Divinity Studies. The three main divisions of the student groups are: (a) the lay-students, graduates and undergraduates; (b) the Divinity students of Caldwell Hall; and (c) the students in the Colleges which have been built around the University during the past quarter century. A distinct group of buildings, though affiliated with the University, is the Catholic Sisters College. Chronologically these Colleges were founded as follows:

- 1895, *Holy Cross College.*
- 1898, *College of the Holy Land.*
- 1899, *Marist College.*
- 1900, *Marist Seminary.*
- 1900, *Trinity College.*
- 1903, *College of the Immaculate Conception.*
- 1904, *Apostolic Mission House.*
- 1906, *St. John Kantius College.*
- 1914, *Catholic Sisters College.*
- 1915, *Chaminade Institute.*
- 1916, *St. Paul's College.*
- 1916, *Oblate Scholasticate.*
- 1917, *Capuchin House of Studies.*
- 1917, *Sulpician House of Studies.*

Through the coöperation of the Rectors and Superiors of these Colleges, a brief history of the growth of this important phase of University activity has been compiled, and is printed here for the first time, both as an historical document of value for the future as well as an informational guide to the friends of the Catholic University of America throughout the United States. The Colleges follow in chronological order. Although the Paulists and the Marists are the earliest communities affiliated to the University, we are giving the Colleges as they are at present.

1. THE HOLY CROSS COLLEGE (1895)

FOUNDATION

The Holy Cross College was started in 1895 by the Very Rev. Gilbert Français, Superior General of the Congregation of Holy Cross. The first building occupied by the students was situated in Brookland, in the vicinity of the University. The foundation of the College was approved by the Holy See in a letter addressed under date of May 13, 1896, to the Rev. Dr. John A. Zahm, at that time Procurator General. Soon afterwards the Congregation purchased twelve acres of land on a slope adjoining the University grounds on the north, and erected thereon the present College building.

DEDICATION

This building was dedicated in 1900 by His Eminence Cardinal Gibbons, in presence of the archbishops and many of the bishops of the country. It was on this occasion that the eminent prelate, the late Archbishop John Lancaster Spalding, of Peoria, preached on *The University: A Nursery of the Higher Life*. Few of his discourses reached a higher pitch of eloquence; and from beginning to end the sermon is one of the strongest arguments this country ever heard on the necessity of University training. He said in part:

Progress spreads from the summits as the sun gilds the mountain tops, before its light floods the plain. It is in the University that the science and art of education, its history and methods are studied to best advantage. It creates a demand for more thorough preparatory training. It keeps up a succession of scholars devoted to the pursuit of philosophy and literature. It is not its business to supply legal, medical and clerical practitioners. The professions, in one way or another, take care of themselves. Its function is higher. It encourages those especially who pursue the study of the arts and sciences for the pure love of knowledge. Whether or not it fit a man to achieve what is called success, it will fit him to live wisely and well, like a gentleman and a scholar. In the University are taught the same things which are taught elsewhere, but there they are taught in a purer atmosphere, in a more liberal and disinterested spirit, in the midst of a body of men who represent the whole cycle of knowledge, who are themselves learners as well as teachers, whose enthusiastic and unselfish devotion to culture, religion, and morality, keeps them young, hopeful, and vigorous, making their presence magnetic and their words vital.

Of the origin of the University, Archbishop Spalding, who may in all justice be called its founder, spoke as follows:

It came into existence in the midst of doubts, misgivings, and oppositions of various kinds. Its earliest history is one of difficulties and trials. Never before had American Catholics undertaken a work whose significance and influence should be as far-extending as the country itself. Diocese after diocese had been organized; churches and schools, asylums and hospitals had been built at a thousand points; a numerous body of devoted priests and religious men and women had been formed; and the most seemed to be willing to rest content with this expansion and growth in numbers. But to some, at least, it was manifest that if this vast and rapid development of the Church in the midst of the greatest democracy that has ever existed, was not to end in decay or confusion, it was imperative that we should establish here a common center of the highest spiritual life, intellectual, moral, and religious, where men of exceptional gifts might receive an exceptional culture: for such men are urgently needed everywhere, as heads of our dioceses, seminaries, colleges, and parishes. In positions of authority weak and ignorant men do greater harm than men who are wanting in virtue. The worst ruin, both in the Church and in the State, has been wrought by those whose intentions were good, but whom a narrow and unsympathetic temper, a weak and vacillating purpose and an unenlightened zeal blinded and misled.

In a society like ours where there is little reverence, little respect for anything save power, whether it be power of money or power of mind, it is not enough that the priesthood be blameless. The painfulness of the preaching will distract attention from the holiness of the life. If we are to draw and hold public interest we must be able to do more than appeal to the authority of the Church and the Bible; we must know how to speak to the god in each man's bosom. Like every true teacher, the priest, though he is not expected to say all that he knows, must survey the whole field of knowledge and be at home in every department of learning; for only they who know the whole can take up a subject with a master's skill and follow it in all its bearings, certain, at each moment of their position. "Ignorance," says Benedict XIV, the most learned of the popes, "ignorance is the fountain-head of all evils," and when it is found in a priesthood it is always associated with inner decay, with indolence, indifference, and self-indulgence.

Probably the most striking passage of this famous sermon is his words of welcome to Holy Cross College:

To give examples of such a life, to train a chosen few in this high and severe discipline, who shall then scatter throughout the land, as bearers of light and contagious enthusiasm—for this the Catholic University was founded. Quality and power of life, not numbers is the aim—"holding himself to be a fortunate and a great king, not because he ruled over many, but over the best." That she may show her faith in this high enterprise and become a sharer in the spiritual good which here diffuses itself, Notre Dame opens this College today.

She comes bringing with her the strong heart, the tireless energy, the dauntless spirit of the West. She comes not unknown or unattended, but bearing with her a noble name honorably won by long and faithful services to the cause of education; she comes, proclaiming by the enduring monument which she has here built, that when there is question of uplifting a higher standard of religious, moral and intellectual life in America, it is possible to put away all lesser considerations, to forget differences of place and race,

to rise into spheres where petty rancors and jealousies disappear as noxious vapors melt away when the sun, from the mountain tops, looks forth on God's glorious world. She comes to declare that here we shall have not only a Catholic University, but a school of schools, a mother of universities, a center around which our teaching orders shall gather to drink wisdom and to learn to know and love one another in the serene air of delightful studies, to breathe which is to grow tolerant, fair, reasonable, and mild.

SUPERIORS

Holy Cross College has had but two Superiors since its foundation from 1895-1900, the Rev. Peter Franciscus, C.S.C., was Rector, and from 1900 down to the present, the Rev. James A. Burns, C.S.C., Ph.D., one of the foremost Catholic educators of our country, has held the Rectorship. The number of students who have attended the University—all, naturally, chosen men—is approximately one hundred and fifty.

DEGREES

The list of degrees obtained by the students of Holy Cross College is as follows: Rev. James A. Burns, C.S.C., Ph.D., *Origin of the Catholic School System in the United States*. Rev. Michael A. Quinlan, C.S.C., Ph.D., *Poetic Justice in the Drama*. Rev. Michael F. Oswald, C.S.C., Ph.D., *Prepositions in Apollonius Rhodius*. Rev. Matthew A. Schumacher, C.S.C., Ph.D., *The Knowableness of God*. Rev. James J. Trahey, C.S.C., Ph.D., *De Sermone Ennodiano*. Rev. Julius A. Nieuwland, C.S.C., Ph.D., *Some Reactions of Acetylene*. Rev. Frederick A. McKeon, C.S.C., Ph.D., *The Diurnal Variation of the Spontaneous Ionization of Air in Closed Metallic Vessels*. Rev. Timothy A. Crowley, C.S.C., Ph.D., *The Mediaeval Drama*. Rev. Matthew J. Walsh, C.S.C., Ph.D., *The Political Status of Catholics in Colonial Maryland*. Rev. John C. McGinn, C.S.C., S.T.L., *The Idea of God in Modern Philosophy*. Rev. Eugene P. Burke, C.S.C., S.T.L., *The Christology of Saint Paul*. Rev. Paul J. Foik, C.S.C., Ph.D., *Pioneer Efforts of Catholic Journalism in the United States*. Rev. Leonard J. Carrico, C.S.C., Ph.D., *The Ethics of the Modern Drama*. Rev. Charles L. O'Donnell, C.S.C., Ph.D., *The Prose Works of Francis Thompson*. Rev. Charles L. Doremus, C.S.C., Ph.D., *The Style of Claudianus Mamertus*. Rev. William J. Cunningham, C.S.C., Ph.D., *The Basis of Realism*. Rev. Joseph C. Burke, C.S.C., Ph.D., *The Coöperation of Spain During the Revolutionary War*. Rev. Thomas P. Irving, C.S.C., Ph.D., *The Ultimate Analysis of the Spectrum*. Rev. Francis X. McGarry, C.S.C., S.T.L., *The Cures of Christian Science*. Rev. Cornelius J. Hagerty, C.S.C., Ph.D., *The Problem of Evil*. Rev. Michael A. Mathis, C.S.C., S.T.L., *"Faith" in St. Paul*. Rev. John B. Delaunay, C.S.C., Ph.D., *Tertullian and His Apologetics*.

The following students of the College received the *Baccalaureate in Theology*: Rev. Matthew A. Schumacher, Rev. Dominic P. Canon, Rev. Francis T. Maher, Rev. William J. Lennartz, Rev. Wendell P. Corcoran, Rev. Peter E. Hebert, Rev. John B. Delaunay, Rev. Thomas A. Lahey, Rev. William A. Carey, Rev. Peter P. Forrestal, Rev. Patrick J. Haggerty, Rev. Frederick J. Gassensmith, Rev. James J. O'Brien, Rev. William F. Minnick, Rev. Francis J. Wenninger. The following received the *Baccalaureate in Canon Law*: Rev. George M. Sauvage, Rev. John B. Delaunay.

FACULTY

The present Faculty of the College consists of the following professors:

Very Rev. James A. Burns, C.S.C., Ph.D., *Superior; Professor of Pastoral Theology*.

Very Rev. John A. Zahm, C.S.C., Ph.D., *Emeritus Professor of Apologetics*.

Rev. George M. Sauvage, C.S.C., Ph.D., S.T.D., *Professor of Dogmatic Theology*.

Rev. Louis M. Kelley, C.S.C., S.T.D., *Professor of Moral Theology*.

Rev. John B. Delaunay, C.S.C., J.C.D., Ph.D., *Professor of Church History, Canon Law, and Liturgy*.

Rev. Michael A. Mathis, C.S.C., S.T.L., *Professor of Scripture*.

Mr. Reginald Mills Silby, Mus. D., *Professor of Ecclesiastical Song*.

Rev. George A. Albertson, C.S.C., A.B., *Professor*.

PUBLICATIONS

The following is a partial list of the publications by the Faculty and Alumni of Holy Cross College:

Rev. Eugene P. Burke, C.S.C.: *The Teaching of English in the Report of the Catholic Educational Association*, 1917, p. 128.

Rev. James A. Burns, C.S.C.: *The Catholic School System in the United States; Its Principles, Origin and Establishment*. Benziger, New York, 1908: *Growth and Development of the Catholic School System in the United States*. Benziger, New York, 1912: *Catholic Education; A Study of Conditions*. Longmans, New York, 1917: *The Elective System of Studies, in the Proceedings of the Association of Catholic Colleges in the United States*, 1900, p. 48; *The Catholic High School Movement*, *ibid.*, 1901, p. 25; *The Catholic Secondary Schools, American Catholic Quarterly Review*, July, 1901, p. 485; *The Elective System of Studies, Catholic World*, vol. 71, 1900, p. 366; *Some College Problems*, *ibid.*, vol. 104, p. 433; *A History of the Catholic Parochial Schools in the United States*, in the *Catholic University Bulletin*, vol. 12, p. 434; *The Early Mission Schools of the Franciscans*, *ibid.*, vol. 13, p. 25; *Catholic Schools in French Possessions*, *ibid.*, p. 175; *Early Jesuit Schools in Maryland*, *ibid.*, p. 361; *Catholic Colonial Schools in Pennsylvania*, *ibid.*, p. 582; *The Economic Side of the School Question*, in the *American Ecclesiastical Review*, vol. 44, p. 517; *Our Seminaries*, *ibid.*, vol. 55, p. 516; *Catholic High Schools*, in the *Report of the Catholic Educational Association*, 1904, p. 41; *Cooperation and Coordination in Catholic Education*, *ibid.*, 1906, p. 41; *The Elementary School Curriculum; Its Origin and Development*, *ibid.*, 1910, p. 64; *Report of the Committee on High Schools*, *ibid.*, 1911, p. 45; *Correlation and Teaching of Religion*, *ibid.*, 1915, p. 37; *The Condition of Catholic Secondary Education in the United States*, *ibid.*, 1915, p. 377; *Alciun, Faculty of Arts; Bachelor of Arts; Master of Arts; Schools in the United States*, in the *Catholic Encyclopedia*; *Catholic Education in the United States*, in New Edition of the *Encyclopedia Americana*.

Rev. Patrick J. Carroll, C.S.C., *Round About Home*, Notre Dame University Press, 1912. *The Songs of Creelabeg*, New York, 1917. *The Ship in the Wake*, Notre Dame University Press, 1917. *The Development of the Literary Sense*, in the *Report of the Catholic Educational Association*, 1912, p. 222.

Rev. Timothy J. Crowley, C.S.C., *Character Treatment in the Mediaeval Drama*, Notre Dame University Press, 1907. *Feast of Asses*, in the *Catholic Encyclopedia*.

Rev. Thomas F. Grumley, C.S.C., *Experimental Psychology in Colleges*, in the *Proceedings of the Association of Catholic Colleges in the United States*, 1903, p. 65.

Rev. William F. Cunningham, C.S.C., *Religious Instruction in Catholic Colleges* in the *Catholic Educational Review*, vol. 14, 1917, p. 3.

Rev. John B. Delaunay, C.S.C., *Tertullian and His Apologetics, an Essay on Early Christian Thought*, Notre Dame University Press, 1914. *The World Dominion of the Popes*, *Extension Magazine*, vol. 11, p. 28; *The Meaning of Papal Writings*, *ibid.*, p. 26; *Saintly Men and Women of Our Times and Country*, *Catholic Home Annual*, 1918, p. 68. *Clemanges; Cochin, Jacques; Pierre Cochin; College de France; Syntagma Canonum*, in the *Catholic Encyclopedia*.

Rev. Leo J. Heiser, C.S.C., *Gross Structure of the Nervous System*, in the *Report of the Catholic Educational Association*, 1909, p. 12; *The General Physiology of the Cerebrum*, *ibid.*, p. 15.

Rev. George H. Horwarth, C.S.C., *Innocent XI, Liberator of Hungary*, in the *Catholic University Bulletin*, 1909, p. 42.

Rev. Joseph A. Maguire, C.S.C., *Laboratory Manual for Elementary Chemistry*, Notre Dame University Press, 1905; *Elements of Chemistry*, 1915; *Some Defects in High School Chemistry, and Their Suggested Remedy*, in the *Report of the Catholic Educational Association*, 1912, p. 259.

Rev. George J. Marr, C.S.C., *The More Thorough Formation of the Latin Teacher, as well as Strict Class Grading, with a View of Efficiency in the Academic Course*, in the *Report of the Catholic Educational Association*, 1908, p. 153.

Rev. Charles L. O'Donnell, C.S.C., *The Dead Musician*. Chicago, 1916. *Newman's Gentleman*, New York, 1916. *Notre Dame Verse*, Notre Dame University Press, 1917. *Memoir of Father Tabb*, in the *Catholic University Bulletin*, 1910, p. 26. *Reading in Secondary Schools and Colleges*, in the *Report of the Catholic*

Educational Association, 1911, p. 211. Francis Thompson, *A Critical Essay*, Notre Dame University Press, 1906.

Rev. Walter H. O'Donnell, C.S.C., *Versification: Its Use in the High School Course*, in the *Report of the Catholic Educational Association*, 1909, p. 19.

Rev. Francis D. McGarry, C.S.C., *The Cures of Christian Science*, in the *Catholic World*, vol. 89, p. 373.

Rev. Paul J. Foik, C.S.C., *The Catholic Archives of America*, in the *Catholic Historical Review*, 1915-16, vol. 1, p. 63. *Pioneer Efforts of Catholic Journalism in the United States*, Notre Dame University Press, 1912.

Rev. John F. O'Hara, C.S.C., *A Frank Word About South American History*, in the *Catholic Historical Review*, vol. 2, p. 433. Benavides Memorials, *ibid.*, vol. 3, p. 76. Juan Rodriguez de Fonseca (1493-1523), *ibid.*, vol. 3, p. 131.

Rev. George M. Sauvage, C.S.C., *Function of Memory in Education*, in the *Report of the Catholic Educational Association*, 1909, p. 254. *Report on Philosophical Works to be Used and Consulted by Teachers and Students in Catholic Colleges and High Schools*, *ibid.*, 1913, p. 160. *The New Philosophy in France*, in the *Catholic University Bulletin*, vol. 12, p. 147; 1908, p. 268; 1909, p. 521, 609. *Intellectualism and Pragmatism, Theory of Knowledge*, *ibid.*, 1911, p. 199; 1912, p. 97. *The Religious Situation in France*, *ibid.*, vol. 13, p. 5. *Analogy; Condillac; Social Contract; Eclecticism; Fideism; Gerdil; Gratry; Intuition; Ontologism; Pelisson-Fontanier; Pereyve; Positivism; Regis, Pierre Sylvain, Mysticism; Necessity; Traditionalism*, in the *Catholic Encyclopedia*.

Rev. Matthew J. Schumacher, C.S.C., *The Knowableness of God*, Notre Dame University Press, 1906. *Affiliation and Accrediting of Catholic High Schools and Academies to Colleges*, in the *Report of the Catholic Educational Association*, 1909, p. 132. *College Entrance Requirements*, *ibid.*, 1912, p. 162. *The Standard College*, *ibid.*, 1915, p. 200. *What Next?* in the *Catholic Educational Review*, 1916, vol. 12, p. 204; *Ficino*, in the *Catholic Encyclopedia*.

Rev. James J. Trahey, C.S.C., *De Sermone Ennodiano*, Notre Dame University Press, 1904; *The Brothers of Holy Cross*, *ibid.*, 1905; *The Litany of Ennodius*, in the *Catholic University Bulletin*, vol. 11, p. 327.

Rev. Matthew J. Walsh, C.S.C., *History and Social Science*, in the *Report of the Catholic Educational Association*, 1911, p. 499.

Rev. Leonard J. Carrico, C.S.C., *A Book of Lines*, Notre Dame University Press, 1913.

Rev. John A. Zahm, C.S.C., *The Great Southwest; Its Attractions, Resources, and People*, Notre Dame, 1883. *Colorado, Its Past, Present, and Future*, 1883. *Alaska, The Country and Its Inhabitants*, Notre Dame, 1886. *Letters from the Hawaiian Islands*, 1887 (Reprints from the *Rocky Mountain News*). *Sound and Music*, Chicago, 1892. *Catholic Science and Catholic Scientists*, Philadelphia, 1893. *Bible, Science, and Faith*, Baltimore, 1894. *Science and the Church*, 1896. *Scientific Theory and Catholic Doctrine*, Chicago, 1896. *Evolution and Dogma*, Chicago, 1896. *Up the Orinoco and Down the Magdalena*, New York, 1910. *Along the Andes and Down the Amazon*, New York, 1911. *Through South America's Southland*, New York, 1916. *Great Inspirers*, New York, 1917. *Woman in Science*, New York, 1913. *The Friends and Foes of Science*, in the *American Catholic Quarterly Review*, 1890, p. 630. *The Quest of El Dorado*, New York, 1917. *The Age of the Human Race*, in the *American Catholic Quarterly Review*, 1893, pp. 225, 562, 719; 1894, p. 260. *Christian Faith and Scientific Freedom*, in the *North American Review*, 1893, vol. 157, p. 315. *Faith and Science*, *Donahoe's Magazine*, 1893, vol. XXX, p. 295. *Galaxy of Catholic Scientists*, *ibid.*, 1894, vol. XXXII, p. 595. *Warfare with Agnosticism*, *ibid.*, 1894, vol. XXXII, p. 265. *International Catholic Science Congress*, *ibid.*, 1894, vol. XXXII, p. 460. *The Forerunner and Rival of Pasteur*, in the *Rosary Magazine*, 1894, vol. IV, p. 433. *Leo XIII and Social Questions*, in the *North American Review*, 1895, vol. 161, p. 200. *Evolution and Teleology*, in the *Popular Science Monthly*, 1898, vol. 52, p. 815. *Roosevelt's Visit to South America*, in the *Review of Reviews*, vol. 50, 1914. *Who Were the First Bishops and Archbishops in the New World and Where Were the First Sees Established?* in the *American Ecclesiastical Review*, April, 1913. *Woman's Work in the Field of Scripture*, in the *Catholic World*; *The Quest of El Dorado*, in the *Bulletin of the Pan American Union*, January-June, 1912. *The Incas of Peru*,

ibid., February, 1911. *The Buccaneers in the West Indies in the Seventeenth Century*, ibid., March, 1911. *Idyllic Homes and Lives of Indians in South American Wilds*, ibid., October, 1911. *Koehl's Romance of the River Plate*, ibid., October, 1911.

Rev. Michael F. Oswald, C.S.C., *The Prepositions in Apollonius Rhodius*, 1906, Notre Dame, Indiana.

Rev. Michael A. Quinlan, C.S.C., *Poetic Justice in the Drama*, Notre Dame, Indiana, 1910.

Rev. Julius A. Nieuwland, C.S.C., *Notes on the Priority of Plant Names*, in the *American Midland Naturalist*, vol. I, pp. 16, 49, 161, 164, 209, 221. *Dryopteris*, a Synonym, ibid., p. 224. *The Name of Our American Wax Myrtles*, ibid., p. 238. *Pteridium*, J. Agardh, a Homonym, ibid., p. 243. *A New Genus of Rubiaceae*, ibid., p. 263. *Our Amphibious Percararias*, ibid., vol. II, p. 1, 201. *Type of Genus Panicum*, ibid., vol. II, p. 60. *Notes on Priority of Plants*, ibid., vol. II, p. 68. *Some Linnaean Trivial Names*, ibid., p. 97. *Box-Elders, Real and So-Called*, ibid., p. 129. *New Plants from Various Places*, ibid., p. 178. *A Question of Nomenclature*, ibid., p. 258. *Notes on Local Plants*, ibid., p. 164. *Tithymalopsis and Dichrophyllum Synonyms*, ibid., p. 298. *Silene Conica in Michigan*, ibid., p. 264. *Some Local Albino Plants*, ibid., p. 265. *A Question of Synonyms*, ibid., p. 305.

Rev. Francis J. Wenninger, C.S.C., *Economic Value of Birds*, *American Midland Naturalist*, vol. I, p. 105. *The Passenger Pigeon*, ibid., p. 227. *The Mirantia Aurea*, ibid., vol. VI, p. 352.

CHAPLAINS

The following is the list of the chaplains Alumni of Holy Cross College: Rev. George M. Sawage, C.S.C., Fifth British Army, British Expeditionary Force, France. Rev. Matthew J. Walsh, C.S.C., First Lieutenant, Camp Sheridan, Ill. Rev. Edward J. Finnegan, C.S.C., First Lieutenant, Camp Shelby, Hattiesburg, Miss. Rev. George F. Finnegan, C.S.C., First Lieutenant, Camp Shelby, Hattiesburg, Miss. Rev. John J. McGinn, C.S.C., First Lieutenant, Camp McClellan, Anniston, Ala. Rev. Charles L. O'Donnell, C.S.C., First Lieutenant, Camp McClellan, Anniston, Ala. Rev. Ernest E. Davis, C.S.C., First Lieutenant, Camp Sheridan, Ill.

2. THE COLLEGE OF THE HOLY LAND (1898)

Someone has recently said that today the eyes of all are on the two Holy Cities of the World—Dublin and Jerusalem. The capture of Jerusalem some months ago by the British Forces would have sent a thrill of joy through Christendom at the time of the Crusades, and it is significant that His Majesty's Government recognized at once the importance of the College and Commissariat of the Holy Land for the United States of America at the Catholic University, when the question arose of ascertaining the rights and privileges of Catholics at the Holy Places. Both the present Superior and Vice-Superior of the College have spent long years in Jerusalem, and their knowledge of the customs and traditions of the Holy Land was appealed to by England in its rather delicate task of straightening out the tangled relations of the different rites of the Holy City.

FOUNDATION

The College of the Holy Land—the "Monastery," as all Washington knows it—was begun on March 19, 1898. Solemn Pontifical Mass was celebrated by Cardinal Martinelli, the Apostolic Delegate, and the Dedication ceremonies were carried out by Cardinal Gibbons. The sermon for the occasion was delivered by the Very Rev. L. F. Kearney, O.P., at that time Provincial of the Friars Preacher. After describing the origin of the monastic life in the Church, Father Kearney spoke of the intimate relationship of the two great medieval orders, the Franciscans and Dominicans. In reference to the missionary work of the Franciscans, he said:

The story of the Franciscan's part in this glorious work is told in ponderous tomes. Tartary, China, Japan, the East Indies, the Philippines, these are some of the fields where they have labored and suffered and bled and died. In all these and other lands they have planted the standard of the cross and unfurled it to the breezes of Christianity, and gathered beneath its fold millions of sons famishing for the knowledge of the true God, and fed them there with the bread of eternal life.

The first priest who set his foot on American soil was a son of St. Francis—the truly great scientist and apostle, Juan Perez, without whose aid Columbus had not perhaps discovered our continent. He was followed by many of his brothers, as zealous as himself for the diffusion of Catholic truth and of the blessings of religion. They sowed seed of the Gospel from ocean to ocean, from Hudson's Bay to the Gulf of Mexico, and from the Gulf to Cape Horn. They have truly been a light to the world—a light whose brilliancy can never be obscured by ignorance or jealousy or malevolence. The world may be ungrateful. It may refuse to thank them for their superhuman exertions in the cause of religion and civilization. Men may never think of the hardships, the privations they endured, the sacrifices they made to promote the well-being of humanity. No matter. These are all recorded on high in a register that shall shine in eternal splendor, and upon which angels shall gaze with never-ending pride and joy. And as long as men read history here below, willing or unwilling, they must look upon that city which the Franciscans have built on the mountain top, and which refuses to be hidden.

In conclusion, the speaker extended his hearty congratulations to the Franciscans upon the completion of their noble monastery:

Here beside the youthful Catholic University of America, University for which I confidently predict a future career more splendid and more glorious than that of any one of the academies of hygone days, I express, too, the hope that within the sacred walls of the edifice dedicated today, the traditions of the glorious past may be sustained; that here may be formed saints and doctors, and missionaries, who shall be like their seraphic father and angelic brothers a light to the world; worthy residents of that city built on the mountain; edifying man and glorifying the Father in Heaven by their virtues and their works.

SUPERIORS

The Superiors of the College from the beginning are as follows: Very Rev. Godfrey Shilling, O.F.M., 1898-1901. Very Rev. Leonard Neukirchen, O.F.M., 1901-1903. Very Rev. Peter Baptist Englert, O.F.M., 1903-1905. Very Rev. Bede Oldegeering, O.F.M., 1905-1911. Very Rev. Godfrey Schilling, O.F.M., 1911—.

DEGREES

The list of Degrees obtained during the past twenty years includes the following: *Bachelor in Sacred Theology*, Fr. Stanislaus Zmjewski, O.F.M. *Licentiate in Sacred Theology*, Fr. Benedict Boeing, O.F.M. *Master of Arts*, Fr. David Baier, O.F.M.; Fr. David Rainos, O.F.M.; Fr. Anacleto Cornelissen, O.F.M., whose dissertation, *Shakespeare and His Influence on German Literature*, attracted much attention from scholars last year. *Doctor of Philosophy*, Fr. Thomas Plassman, O.F.M. Dissertation: *The Significance of BeRaka*, Fr. Vigil Daeger, O.F.M.; Fr. Joseph Rhode, O.F.M.; Fr. Daniel de Cruz, O.F.M. Dissertation: *A Contribution to the Life History of Lilium Tenuifolium*, Fr. Edwin Auweiler, O.F.M. Dissertation: *The Chronica Pratrix Jordani a Giano*. *Bachelors in Canon Law*, Fr. Philip Lopez, O.F.M.; Fr. Augustinus Pozos, O.F.M. *Licentiate in Canon Law*, Fr. Aurelius Borkowski, O.F.M. Dissertation: *De Confraternitatibus Ecclesiasticis*.

FACULTY

Very Rev. Godfrey Schilling, O.F.M., *Superior, and Commissary of the Holy Land*.

Rev. Godfrey Hunt, O.F.M., *Vice-Superior, and Vice-Commissary of the Holy Land*.

Rev. Leo Molengraft, O.F.M., *Professor of Dogma*.

Rev. Vincent Mignani, O.F.M., *Librarian*.

Rev. Paschal Robinson, O.F.M., S.T.D., *Lecturer on Medieval History at the Catholic University of America*.

Rev. Anacleto Cornelissen, O.F.M., *Professor of History, English, and Mathematics*.

Rev. Edwin Auweiler, O.F.M., *Professor of Latin, Greek, and German*.

Rev. Aurelius Borkowski, O.F.M., *Professor of Italian*.

PUBLICATION

The Crusader, a monthly magazine for all who are interested in the Holy Land, is published in English, German, Polish, and Italian.

3. THE MARIST COLLEGE (1899)

The Marist College is conducted by the priests of the Society of Mary, a Congregation founded in 1816 by Father Jean Claude Marie Colin (1799-1875), for teaching in colleges and seminaries, for work in parishes, and for the missions in pagan lands. The Marists have founded houses all over the world since 1836, the year of their approbation by the Holy See. They came to America in 1862 at the desire of Archbishop Odin, of New Orleans, and since that time they have successfully founded colleges and parishes in many parts of the United States.

FOUNDATION

The cornerstone of the present Marist College was laid on September 8, 1899, by the late Archbishop Blenk, S.M., of New Orleans. The building was dedicated in September, 1900, and the sermon was preached by the Very Rev. O. Renandier, S.M., Provincial. Classes, however, were begun eight years previous (September, 1892), in the "Brooks Mansion," Brookland, now occupied by the Sisters of St. Benedict; and so in a certain sense the Marists are the second oldest community affiliated to the University, the Paulists, as we shall see, being first to begin studies here. The community soon outgrew the capacity of the "Mansion," and it was decided to purchase land on the University grounds for a College. The Marist College is conducted by priests of the Society of Mary.

SUPERIORS (1892-1918)

Rev. Benedict Forestier, S.M.; Rev. J. M. LeGrand, S.M.; Rev. J. B. Descreux, S.M.; Rev. J. F. Sollier, S.M.; Rev. Julius Grimal, S.M.; Rev. Leo L. Dubois, S.M.; Rev. C. A. Dubray, S.M.

DEGREES

Since the foundation of the College in 1892, ninety-four students have matriculated at the University. Twenty-one of these have obtained the *Baccalaureate in Sacred Theology*. The *Licentiate in Sacred Theology* was conferred on the following: Rev. R. Butin, Rev. N. A. Weber, Rev. E. A. Pflager, Rev. M. J. Keyes, Rev. F. J. Georgelin. The *Master of Arts* was conferred on Rev. N. M. Wilhelmy, whose Dissertation was *The Discharge of Electricity in Gases*. The Degree of *Doctor of Philosophy* was gained by the following: Rev. C. A. Dubray, *The Theory of Psychical Dispositions*. Rev. R. Butin, *The Ten Extraordinary Points of the Penteteuch*. Rev. Leo L. Dubois, *St. Francis of Assisi, Social Reformer*. The Degree of *Doctor of Sacred Theology* was conferred on: Rev. E. Dublanchy, *De Axiomate; Extra Ecclesiam nulla salus*. Rev. N. A. Weber, *A History of Simony in the Christian Church down to the Death of Charlemagne*.

FACULTY

Very Rev. H. de La Chapelle, S.M., *Provincial*.
 Rev. Charles A. Dubray, S.M., Ph.D., *Superior; Professor of Philosophy*.
 Rev. Nicholas A. Weber, S.M., S.T.D., *Vice-Superior; Professor of Church History*.
 Rev. Michael J. Keyes, S.M., S.T.L., *Professor of Moral Theology, Canon Law and Homiletics*.
 Rev. Augustus M. Belleweld, S.M., *Professor of Apologetics*.
 Rev. John Francis Georgelin, S.M., S.T.L., *Professor of Dogmatic Theology, Holy Scripture, and Liturgy*.

PUBLICATIONS

Rev. J. Grimal, S.M., *Le Sacerdoce et le Sacrifice du Notre Seigneur Jesus Christ*. Paris, 1908, translated by Rev. M. J. Keyes, S.M., *The Priesthood and Sacrifice of Our Lord Jesus Christ*. Philadelphia, 1915. Rev. C. A. Dubray, S.M., *Introductory Philosophy*. New York, 1915. Rev. R. Butin, S.M., *Progressive Lessons in Hebrew with Exercises and Vocabulary*, Washington, 1914; *Key to*

Progressive Lessons in Hebrew, Washington, 1914. Rev. C. A. Dubray, S.M., *The New Psychology*, in the CATHOLIC UNIVERSITY BULLETIN, vol. XIII, pp. 44-60; *Psychical Dispositions in Education*, in the CATHOLIC UNIVERSITY BULLETIN, vol. XII, pp. 15-30. Rev. L. Dubois, S.M., *The Department Store*, in the CATHOLIC UNIVERSITY BULLETIN, vol. VIII, pp. 454-472; *Thomas of Celano*, in the CATHOLIC UNIVERSITY BULLETIN, vol. XIII, pp. 250-268.

4. MARIST SEMINARY (1900)

When the Marist College was removed from the "Brooks Mansion," in September, 1900, the vacated building was transformed into the Preparatory Seminary or Apostolic School of the American Province. The Marist Seminary began in 1900 with twenty students, under the care and guidance of three of the priests of the Society of Mary—Fathers Carroll, Thorl, and Capesius. In January, 1902, a tract of seven acres was purchased on Pleasant Hill at the end of the University grounds, and the present handsome building was erected. The cornerstone was laid in September, 1902, by the late Bishop Conaty, then Rector of the University, who also preached the sermon. Classes were begun in September, 1903.

SUPERIORS

Very Rev. J. B. Descieux, S.M. (1900-1901). Very Rev. J. J. Carroll, S.M. (1901-1903). Very Rev. R. H. Smith, S.M. (1903-1904). Very Rev. Louis Dubois, S.M. (1904-1908). Very Rev. J. J. Carroll, S.M. (1908-1914). Very Rev. J. J. Thorl, S.M. (1914).

DEGREES

The studies at the Marist Seminary constitute the Collegiate course preparatory to the study of philosophy at the Marist College. Since its opening, ten of its professors have followed academic studies at the University and some have taken degrees.

FACULTY

Very Rev. J. J. Thorl, S. M., Superior.
Rev. John Georgen, S.M., Vice-Superior.
Rev. John Hegarty, S.M.
Rev. A. A. Walls, S.M.
Rev. L. A. Pelletier, S.M.
Rev. J. P. McNamee, S.M.

PUBLICATION

The Marist Messenger. (Quarterly.)

5. TRINITY COLLEGE (1900)

"Here, too," Archbishop Spalding once said, "under the shadow of the University, Trinity College is even now rising, a monumental witness to our faith in the right of woman to upbuild her being to its full stature, to learn whatever may be known, to do whatever right thing she may find herself able to do." Trinity College responded to an ideal that has never been absent in Catholic educational endeavor—a Catholic institution devoted wholly to the needs of young women who, having completed their high school or academy course, desire to pursue advanced learning.

FOUNDATION

Trinity College was founded in 1897 by the Sisters of Notre Dame of Namur. Classes were begun on November 7, 1900, and the building—one of the most pleasing architectural successes in Washington—was dedicated on November 22. Bishop Conaty, then Rector of the University, preached the sermon for this occasion. His discourse is printed in full in the Report of the *Commissioners of Education*, vol. 2 (1899-1900), pp. 1395-1402.

SUPERIORS

Sister Lidwine, Sister Julie, Sister Georgiana, and Sister Catherine Aloysius.

DEGREES

Since the opening of Trinity College, nine hundred and ninety-eight students have matriculated in the University. Of this number, the degrees given contain the following: *Bachelor of Arts*, 348; *Bachelor of Letters*, 26; *Bachelor of Science*, 8; *Master of Arts*, 19; and *Master of Science*, 2. As an example of the work done, the following list of dissertations for the *Master of Arts* Degree is worthy of attention: 1905: Katharine M. McEnelly, *The Name and Epithets of Odysseus*; Florence M. Rudge, *Vergil's Imitations and Imitators as Studied in His Eclogues*. 1908: Helen C. McNamara, *The Labor Press*. 1911: Mary L. Reilly, *The Political Theories of Sir Thomas More*. 1912: Alice E. Barry, *Individualism in Education*. 1913: Mary C. McEnelly, *The Style of Tacitus in the Annals as influenced by his Use of the Dative Case*. 1914: Alice L. Donovan, *A Study of the Imagery of Vergil and Tennyson*; Blanche K. Driscoll, *The Philosophy of Butler's "Analogy"*; Rita M. McDevitt, *Platonism of Berkeley*; Helen G. Stokes, *Vulgar Latin in the Metamorphoses and Apuleius*. 1915: Mary J. Mahoney, *Quelques Salons Littéraires du XVII^e Siècle*; Elizabeth Z. Walsh, *A Comparative Study of the Economics and Social Factors in the Development of Colonial Massachusetts and Virginia (1607-1775)*. 1916: Mary D. Fallon, *The Historical Development of the Woman Suffrage Movement*; Catherine A. McCaskey, *Some Anticipations of Modern Scientific Theories Found in Lucretius' "De Rerum Natura"*. 1917: Amy Boughan, *Child Labor in the United States*; Katherine F. Boyle, *Etude Comparée de Lamartine et de Victor Hugo*; Florence Josephine Wimsatt, *Dental Care of the Children of Washington*.

FACULTY

The courses of studies in Trinity College are conducted by the following professors:

Very Rev. Edward A. Pace, Ph.D., S.T.D., LL.D., *Philosophy (Psychology, Ethics)*; *History of Education*.

Rev. William Turner, S.T.D., *History of Philosophy*.

Very Rev. Thomas E. Shields, Ph.D., LL.D., *Education (Science and Art of Study, Philosophy, Psychology Methods)*.

Rev. Patrick J. McCormick, S.T.L., Ph.D., *School Management*.

Rev. Charles A. Dubray, S.M., Ph.D., *Introduction to Philosophy*.

Very Rev. Charles F. Aiken, S.T.D., *Apologetics*.

Rev. Nicholas A. Weber, S.M., S.T.D., *History*.

Rev. William J. Kerby, S.T.L., LL.D., *Sociology*.

Rev. John A. Ryan, S.T.D., *Economics*.

Rev. Thomas V. Moore, C.S.P., Ph.D., M.D., *Biology*.

Señora Rita Lezca De Ruiz, *Spanish*.

Miss Elsie Kernan, *Elocution and Gymnastics*.

Madame Marie Von Unschuld, *Supervisor of Music*. With the Sisters of Notre Dame in the Departments of Religion, Sacred Scripture, Greek, Latin, German, French, Spanish, English, Logic, Church History, History, Economics, Mathematics, Physics, Chemistry, Biology, Botany, Hygiene, History of Art, Music, and Art.

PUBLICATIONS

The Year Book (pp. 130), published annually by the College, giving a complete statement of the College requirements, degrees, and administration. *The Trinity College Record*, a quarterly magazine published by the students. *The Trinilogue*, published annually by the Senior Class.

6. THE COLLEGE OF THE IMMACULATE CONCEPTION (1903)

Unique among the Colleges of the University is this House of Studies for the Dominicans of the Province of St. Joseph, which includes all of the United States east of the Rocky Mountains. It traces its lineage back to St. Rose's Priory, founded near Somerset, Ohio, in 1806, by Father Edward Fenwick, O.P., first Bishop of Cincinnati. The College ranks as a *Studium Formale* of the Order, having, therefore, the right to confer degrees in Sacred Theology.

FOUNDATION

On April 23, 1903, Cardinal Gibbons turned the first sod, and on August 16, 1903, that year, Cardinal Falconio, then Apostolic Delegate, laid the cornerstone. The sermon on this occasion was delivered by Cardinal O'Connell, of Boston. It has recently been published in his *Sermons and Addresses*, vol. 2, pp. 304ss. The community took possession of their handsome Gothic college on August 18, 1905, and two days later, August 20, Cardinal Gibbons blessed the building. The chapel—one of the finest Gothic structures in America—was solemnly dedicated by Cardinal Falconio on February 2, 1907. The Provincial at that time, the beloved Father Kearney, O.P., preached the sermon.

SUPERIORS

The Very Rev. D. J. Kennedy, O.P., S.T.M., was Prior (Superior of the Community) from October 2, 1905, to the same date in 1908. The Very Rev. M. L. Heagan, O.P., S.T.Lr., was Prior from October 14, 1908, until his confirmation as Provincial in December, 1909. The Very Rev. W. F. Linehan, O.P., was Prior from February 25, 1910, to March 30, 1913. The Very Rev. M. A. Waldron, O.P., S.T.M., was Prior from April 16, 1913, to April 30, 1916. The Very Rev. E. G. Fitzgerald, O.P., S.T.Lr., the present incumbent, began his office as Prior on the 18th of May, 1916. The Very Rev. D. J. Kennedy, O.P., S.T.M., has been Regent of Studies since the opening of the College.

DEGREES

Approximately one hundred and twenty-five students of the Dominican College have matriculated at the University the past twelve years. Of this number the following received degrees: *Doctor of Philosophy*, Francis Xavier O'Neill, O.P., Dissertation, *Some Aspects of the Mediaeval Miracle Play*; Henry Ignatius Smith, O.P., S.T.Lr., Dissertation, *Classification of Desires in St. Thomas and in Modern Sociology*. *Master of Arts*, Rev. George Raphael Carpentier, O.P.; Brother Ferrer Leo Kienberger, O.P., Dissertation, *The Mediaeval Legends of the Saints and Their Influence*; Rev. Brother Cyprian McDonnell, O.P., Dissertation, *Some Characteristics of Pilgrim Life in Mediaeval Times*; Brother Justin Hugh McManus, O.P., Dissertation, *The Mediaeval Revival of Preaching*; Rev. Brother Luke Patrick Thornton, O.P., Dissertation, *The Rise and Emancipation of Mediaeval Towns*. *Bachelor of Arts*, Brother Thomas Gabisch, O.P. *Bachelor of Canon Law*, Brothers Quitman Francis Beckley, Daniel Michael Galliher, Francis Ambrose Howley, Hyacinth Lawrence Martin, Charles Gabriel Moore. *Licentiate in Canon Law*, Rev. Daniel Michael Galliher, O.P., Dissertation, *De Manifestatione Consensus Matrimonialis, Praesertim per Epistolam et per Procuratorem*. *Doctor of Canon Law*, Rev. Daniel Michael Galliher, O.P., Dissertation, *Canonical Elections*.

FACULTY

Very Rev. E. G. Fitzgerald, O.P., S.T.Lr., Prior, and Professor of Sacred Scripture.

Very Rev. D. J. Kennedy, O.P., S.T.M., Regent of Studies, Superior and Professor of Pastoral Theology.

Very Rev. V. F. O'Daniel, O.P., S.T.M., Vice-Regent of Studies, Vicar and Historian of the Province.

Very Rev. M. A. Waldron, O.P., S.T.M., Professor of Dogmatic Theology and Canon Law.

Rev. J. M. Owens, O.P., S.T.Lr., Novice Master, and Professor of the first and third parts of the *Summa* of St. Thomas.

Rev. F. D. McShane, O.P., S.T.Lr., Procurator, Professor of Moral Theology and Introduction to Theology.

Rev. A. C. O'Neil, O.P., S.T.Lr., Professor of the second part of the *Summa* of St. Thomas and History of Philosophy.

Rev. T. S. McDermott, O.P., S.T.Lr., Professor of Philosophy and Ecclesiastical History.

Rev. C. I. Cappellino, O.P., Ph.D., S.T.D., J.U.L., Professor of Dogmatic Theology and Canon Law.

PUBLICATION

Dominicana, a quarterly publication, edited by the Novices of the House of Studies.

7. THE APOSTOLIC MISSION HOUSE

This institution is one of the best known in the United States. Its course of studies, completed usually in one scholastic year, is designed to assist priests in lecturing, preaching, and answering difficulties about the Catholic religion. It provides adequate training for diocesan priests who desire to give Missions to Catholics or to non-Catholics, to preach Retreats, or to give spiritual exercises to religious communities and religious societies.

FOUNDATION

Classes were first begun in Albert Hall in September, 1903. The University gave the rooms and board to the first class *gratis*. The present building was opened April 14, 1904, the ground having been leased free of rental by the University. Archbishop Glennon preached the dedication sermon. There were present also Archbishops Ireland, Keane, Messmer, Elder, Ryan and Williams, and Bishops Maes, Foley, Garrigan, and Horstmann. A description of the Dedication Ceremony will be found in the CATHOLIC UNIVERSITY BULLETIN, vol. X (1904), pp. 386-389.

SUPERIORS

Rev. Walter Elliott, C.S.P., 1903-1904.
Rev. A. P. Doyle, C.S.P., 1904-1912.
Rev. Walter Elliott, C.S.P., 1912-1915.
Rev. Peter J. O'Callaghan, C.S.P., 1915-.

FACULTY

Rev. Peter J. O'Callaghan, C.S.P., *Rector and Professor of the "Question Box" Class*. Rev. Walter Elliott, C.S.P., *Professor of the Sermon and Lecture Classes*. Professor O'Connor, *Professor of Elocution*.

PUBLICATION

The *Missionary*, the official organ of the Catholic Missionary Union, a monthly magazine.

8. ST. JOHN KANTIUS COLLEGE (1906)

This institution for the higher education of Polish youth in America was established on January 6, 1906, by the Very Rev. Anthony Lechert, M.D.A., S.T.D., J.U.D., founder and superior general of the Missionaries of the Divine Love of Jesus. Dr. Lechert has been Superior of the College from its foundation, and two scholarships have supported two students at the University since that time. The courses given at the College are preparatory, academic, and philosophy.

FACULTY

Very Rev. Anthony Lechert, M.D.A., S.T.D., J.U.D., *Superior and President*.
Rev. Henry Cichocki, M.D.A.
Rev. Casimir Ostrowski, M.D.A.
Rev. Stanislaus Chrzanowski, M.D.A.
Two Lay Brothers.

FOUNDATION

Very Rev. Anthony Lechert, S.T.D., *Brevis Cursus Philosophiae, complectens Logicam Metaphysicam atque Ethicam*. 4 vols., Leipzig, 1910.

9. THE CATHOLIC SISTERS COLLEGE (1914)

The April (1916) number of the *Sisters College Messenger* contained a complete historical sketch of this institution. The initial word in favor of a College of higher studies for the teaching Sisterhoods was spoken by the late Archbishop Spalding in an article in the *Catholic World* of May 1890, wherein he urges a central

normal school for the Sisterhoods. Nearly twenty-five years were to pass, however, before his plan was acted upon.

FOUNDATION

In July, 1911, the University inaugurated its Summer School for the Sisters. It was soon evident that the Catholic Church in the United States had failed up to that time to appreciate the ardor of the Sisters for higher learning, and in October of the same year, the Sisters College was formally begun at the Benedictine Convent, the old College of the Marists. Later that same year, a tract of fifty-seven acres was purchased for the future buildings of the College. From September, 1912, till June, 1914, the College was situated at the Benedictines. During the years 1914, 1915, and 1916, buildings were erected, the largest being the Anthony Brady Memorial Hall the gift of Mrs. Nicholas Brady, of New York City. The opening of the Sisters College made it possible for the University to extend its influence to the parochial schools, high schools, academies, and colleges throughout the country. Teachers for all grades of instruction are now being trained in the Sisters College in both academic and professional subjects. This must result both in the steady elevation of standards and in a growing uniformity of methods.

SUPERIORS

The Sisters College is governed by a Board of Trustees, of which Archbishop Moeller is president, and by an Executive Committee, of which Bishop Canevin is chairman. For the immediate governance of the College there is a Board of Studies and Discipline, of which the Very Rev. Dr. Shields is Dean, and the Rev. Dr. McCormick is secretary.

DEGREES

Since the opening of the College over two thousand Sisters have matriculated in the University. Of these 147 have received the Degrees of *Bachelor of Arts* and 83 *Master of Arts*, and 10 of the Sisters have been created *Doctors of Philosophy*.

FACULTY

The professors and instructors are chosen from the Faculty of the Catholic University, with additional instructors for the summer sessions. The staff consists of fifty-five teachers.

PUBLICATIONS

The Catholic Sisters College Messenger, a quarterly publication edited by the Rev. James M. Hayes. *The Year Book of the Sisters College*, an annual publication giving courses, administration, etc., courses of instruction, entrance requirements and conditions for degrees.

10. CHAMINADE INSTITUTE (1915)

The Fathers and Brothers of Mary, of Dayton, Ohio, who are so well known throughout the United States for their excellent schools, purchased a site of nine acres behind the Holy Cross and Marist Colleges in the summer of 1915, and on September 29, of that year, they began classes in a private dwelling on their grounds. The Chaminade Institute has for its purpose the training of young men as teachers in the Colleges conducted by the Brothers. The present Superior is the Rev. Andrew Heider, S.M. Since the beginning of the Institute, three students who matriculated in the University have gained the *Master of Arts*. At present the Faculty consists of Father Heider and four Brothers, members of the Society of Mary.

11. THE COLLEGE OF ST. PAUL THE APOSTLE

Known as *St. Thomas College* from 1889 to 1914, this House of Studies and Novitiate of the Paulist Fathers is as old as the University itself, its courses having been started on November 18, 1889. It is the first college to be affiliated with the University, and its position in the center of the University grounds—in the old Middleton Mansion—for twenty-five years, gave it a prominence enjoyed

by no other school. In 1914, the Paulist Fathers purchased a tract of twenty-five acres at a short distance from the University, and on October 3, 1914, the community moved to its new home, henceforth to be known as St. Paul's College.

FOUNDATION

The College was dedicated on January 29, 1916, by Cardinal Gibbons. The ceremonies began on the evening of the day previous, with Archbishop Bonzano, the Apostolic Delegate, presiding. The sermon on this occasion was preached by the Very Rev. Dr. Aiken. His subject was *The Congregation of St. Paul and the Catholic University of America*. He said in part:

The intimate connection between the Catholic University and the Congregation of St. Paul is more than a sentimental union springing from the friendship that existed between the leading men of both institutions. The Paulist community was instinctively drawn to the University because it knew the value of University training, and because it recognized in the University aims and aspirations in harmony with its own. The chief aim which Father Hecker and his high-minded associates had in view in founding the Congregation of St. Paul was to set before the American people a type of Catholicity that, while in perfect accord with the authoritative teaching of the Church, would, at the same time, square with American institutions and American ideals. They saw therein an effective means of refuting the charge that the Catholic Church was a foreign importation, hostile to liberty, hostile to popular education, hostile to the Constitution of the United States. They rightly felt that the claim of the Church to be divine would be more readily heard once she had won recognition as a helpful factor in furthering what is best in social, political, and intellectual life in this country. It will readily be seen how the Catholic University, through its religious and scientific instruction, alike varied and profound, ever tends to make the Church in this country better known, better respected, and better loved. It smooths the way to a higher intellectual life suited to conditions peculiar to our beloved country. In common with other Catholic Universities throughout the world, it vindicates the truth of the Catholic religion; it sets forth in the light of Catholic faith the various branches of knowledge that lend dignity and usefulness to human life. But more than this, as the Catholic University of America, it prevents its teaching in harmony with American ideals.

The affiliated interests of the Paulist Community and the University were eloquently described in the sermon on Dedication Day, preached by the Very Rev. Dr. Kerby. The sermon was printed in full in the January, 1916, issue of the *Bulletin*. Dr. Kerby said in part:

The utter simplicity and evident truth in Father Hecker's mind were the source of both assurance and power. The logic of this apostolic man's vision was irresistible. It led him to think out a new type of community which would serve as the home of the great missionary impulse that drove him onward. He felt that he would have to create a community because a community is the supreme form of human power. It should be a community made up of men committed to the highest forms of supernatural consecration. In this, of course, it would be like and not unlike other religious communities. All communities aim to produce the highest form of supernatural consecration. Father Hecker always said that the backbone of every religious community is the desire of perfection. The Paulist community should be trained in delicate sensitiveness to the spiritual values of personal liberty; personal initiative and personal ability of the members were to be cultivated in so far as cultivation was compatible with obedience to the head under which all the members served. The compulsions of which the members were to be conscious should be from within rather than from without. Father Hecker felt that experience in spiritual liberty would give to his followers an insight and tone, a subtle way of presenting the supernatural truth that would appeal profoundly to the freedom-loving American mind. His vision was of a Catholic America. This brought forward, in his perspective, the American hierarchy as the trustees of revelation under the direction of the Papacy. He felt profoundly the import of those words, *Posuit Spiritus Sanctus episcopos, regere ecclesiam Dei*. Hence the Paulists were to be auxiliaries to Bishops. The members were to be as close as possible to the hierarchy and their clergy. They were to find in the wisdom of the Bishops and in their sympathies the practical direction of their apostolic work. Thus the missionary priests of St. Paul the Apostle offered themselves to the American episcopacy to help to make known to Americans the fullness of revelation and to bring the people into full and faithful union with the Apostolic See.

SUPERIORS

Rev. Gilbert M. Simmons, C.S.P., 1887-1890. Rev. A. R. Nevins, C.S.P., 1890-1894. Rev. Gilbert M. Simmons, C.S.P., 1894-1898. Rev. Michael P. Smith, C.S.P., 1898-1899. Rev. Walter Elliott, C.S.P., 1899-1902. Rev. Joseph McSorley, C.S.P., 1902-1907. Rev. James M. Gillis, C.S.P., 1907-1910. Rev. Richard S. Cartwright, C.S.P., 1910-1912. Rev. Robert A. Skinner, C.S.P., 1912.

FACULTY

Rev. Robert A. Skinner, C.S.P., *Superior, Professor of Moral Theology and Homiletics*; Rev. Lewis J. O'Hern, C.S.P., D.D., J.C.D., *Professor of Canon Law*; Rev. John C. Smyth, C.S.P., S.T.L., *Professor of Dogmatic Theology and Sacred Scripture*; Rev. Francis P. Lyons, C.S.P., M.A., J.C.B., *Professor of Philosophy, Church History and Liturgy*; Rev. Thomas V. Moore, C.S.P., Ph.D., M.D., *Pro-1898-1899*. Rev. Walter Elliott, C.S.P., 1899-1902. Rev. Walter E. Hopper, C.S.P., *Father Minister*.

12. OBLATE SCHOLASTICATE (1916)

The Scholasticate of the Missionary Oblates of Mary Immaculate, as the official title runs, was first begun on November 8, 1916, and the College was dedicated on November 16, of that year. The sermon delivered on that occasion was a masterpiece. The preacher, Bishop Fallon, O.M.I., D.D., of London, Ontario, Canada, outlined the origin and development of the Oblates of Mary, from the day that their Founder, Father De Mazenod, began his community in 1918. Bishop Fallon said:

"With a rapidity explainable only by the visible protection of Heaven, they spread throughout the various dioceses of France. Nor did the limits of that great Catholic land long confine their spiritual activity, until today, the first Centennial year of their existence, their name and their works have been carried to the uttermost ends of the earth. Within the period of a hundred years they have given one Cardinal, more than thirty Archbishops and Bishops, and well nigh four thousand priests and brothers to the service of the Church and the extension of the Kingdom of Christ. They are found in all the continents of the world. Out from France, their home, they have gone forth to preach the Gospel, and mainly to the poor, in England, Ireland, Scotland, and Wales. Their establishments have aided in the development of Catholicity in Germany. Their beneficial influence has not been inconsiderable in Spain, Belgium, Holland, and Italy. But it is in the foreign missions, by their works in the field afar, that they have especially distinguished themselves. In Australia they have labored with constant zeal amidst surroundings that would long since have discouraged and put to an end mere human efforts; in Ceylon they have borne the burden of the work in the upbuilding of a glorious Church that will have a far more glorious future; while it is but the simple truth to say that whatever there is of Catholicity, and it is very considerable, in Natal, the Transvaal, the Orange River Colony, Bechuanaland, Basutoland, and German East Africa, is mainly due to the past efforts and present zeal of the spiritual sons of De Mazenod, the Oblates of Mary Immaculate. Everywhere they have given public example of self-denial and devotion. Across the seven seas, into the five continents, they have carried the Truth and the Cross of Jesus Christ, and have borne emblazoned on the Banner of Mary Immaculate the inspired words left them as a motto by their founder: *To preach the Gospel to the poor He hath sent me. . . . The poor have the Gospel preached to them.*"

The Oblates came to America in 1841, when a community was established in Montreal. From that time up to the present, they have been the foremost missionaries of Manitoba, Saskatchewan, Alberta, British Columbia, and the far northwest of Canada. In 1849, they began missionary work in Texas, and have since established houses in Wisconsin, Minnesota, Nebraska, Massachusetts, and New York.

The Superior of the Scholasticate is the Very Rev. Edward J. Strauss, O.M.I., D.D. The Faculty is composed of the following:

Very Rev. Edward J. Strauss, O.M.I., D.D., *Superior, Professor of Holy Scripture and Church History*.

Rev. John A. Poli, O.M.I., D.D., *Vice-Superior, Professor of Moral Theology and Canon Law*.

Rev. Joseph H. Racette, O.M.I., Ph.D., *Professor of Dogmatic Theology, Holy Scripture and Science*.

Rev. John H. Sherry, O.M.I., D.D., *Professor of Philosophy and History of Philosophy.*

Rev. Albert McDermott, O.M.I., *Professor of Liturgy and Sacred Eloquence.*

Rev. John M. English, O.M.I., *Professor of Church Music and English Literature.*

13. CAPUCHIN HOUSE OF STUDIES

On the afternoon of Thanksgiving Day, the Very Rev. Dr. G. A. Dougherty, Vice-Rector of the University, blessed the cornerstone of the Capuchin House of Studies now in the course of construction on Harewood Road, between the Holy Cross College and the Marist Seminary. The Capuchin Order is a branch of the Franciscans begun by Matteo di Bassi in 1525. By 1536 they numbered 500, and by 1587, 5,983. They were, together with the Jesuits, a great force in the Counter Reformation. In 1619, they were definitely separated from the Conventuals and became in all things an independent order. They reached their greatest strength about the middle of the eighteenth century, counting 32,821 members. Today there are about fifty provinces with about 10,000 members, spread throughout all countries and represented in all mission lands, including almost all states of South America.

There were Capuchin mission friars in the present territory of the United States as early as the seventeenth century. In the eighteenth they took over many missions in the Louisiana territory, having places in New Orleans, St. Louis, Galveston, Mobile, Pensacola, Natchez, Natchitoches, etc.

At present there are two provinces in the country, the Mt. Calvary Province, centered in Milwaukee, begun in 1857, and the Pennsylvania Province, with its mother house in Pittsburgh, Pa., begun in 1874. The Pennsylvania Province is building the House of Studies at the University. It counts a membership of 151, of which 85 are priests, 26 students.

Besides parish work and house missions, the friars also conduct two colleges, one at Herman, Pa., the other at Hays, Kan. In Pittsburgh, Pa., they also have charge of the "Toner Institute," a home with a capacity of over 100, doing prevention work among delinquent boys.

14. THE SULPICIAN HOUSE OF STUDIES (1917)

The new Sulpician Seminary, now under construction opposite the main entrance to the University, is not, as everyone knows, the beginning of the Sulpician's relations with the Catholic University. They have always felt that as a Catholic teaching body they should be found at the great Catholic seat of learning in this country.

From the first the Sulpicians were associated with Caldwell Hall as its Spiritual Directors. They were among the earliest to affiliate by establishing their own House of Studies, St. Austin's College, for subjects of the Society. Furthermore, the Baltimore Seminary ever gave its practical support though with considerable inconvenience to itself, by sending to Divinity Hall, for post-graduate work, what qualified men it could from its senior class of theology. This the Sulpicians favored also as the New York and Boston Seminaries. Sulpician students number considerably among the Alumni of Caldwell Hall. The Sulpician Solitude was also established at St. Austin's.

All this led up to the new establishment. Its purpose is to have a suitable house for the Sulpician students, and for the contemplated continued novitiate, and for the Fourth Year Theologians of St. Mary's Seminary, Baltimore. A probable later development will be to provide a regular seminary course for such students as may look forward to post-graduate work at the University. The two last named purposes of the establishment are prompted by the constant desire of the Sulpicians to do what they can to enlarge the influence of the University by bringing to it as many of the younger clergy as possible. The good accruing to the students themselves sufficiently recommends the plan. It brings them into a new atmosphere, acquaints them with the splendid institution which is the intellectual achievement of the Church in this country, and gives them the opportunity to prepare by special studies for such future work as will best serve their Diocese and the Church.

Other reasons, too, contributed to the present new undertaking. Over fifteen years ago Bishop O'Connell, of Richmond, then Rector of the University, urged the Sulpicians to arrange a seminary course at the University. It was at his solicitation and upon the advice of His Eminence, Cardinal Gibbons, that the actual site was purchased.

Grave obstacles prevented the carrying out of the project until the fall of 1916. The constantly increasing numbers at Baltimore Seminary made the Washington plan not only feasible but urgent, and when the Sulpicians laid the matter before Cardinal Gibbons he said: "I heartily approve of the Sulpicians establishing a seminary on their own ground near the Catholic University, Washington; and I desire and urge that they begin the work as soon as their circumstances permit them to do so." The Right Reverend Rector of the University, Bishop Shahan, added his cordial approval, and, upon the announcement of the project at the meeting of the St. Mary's Seminary Alumni on the occasion of the 125th anniversary, spoke thus: "The University expects to profit in every way by the generous decision of the Sulpicians to open in its vicinity an ecclesiastical house of studies. We may say that today is an historic day. In 1884, in this very hall in which we are now gathered, were held the sessions of the Third Plenary Council of Baltimore, which voted the establishment of the Catholic University, one of the main features of which was to be the *Seminarium Majus* for the education of the younger priesthood. By the action which has been announced today, the full sense of this decision will be realized. The hopes and intentions of the Fathers of the Council for the primary purpose of the University in this country will thus find at last their complete fulfillment."

A portion of the construction was begun early in 1917, and will be completed in 1918, for the opening of the scholastic year. The numbers at Baltimore, however, were so considerable this last fall that it was necessary to bring the fourth year students to Washington, and the courteous hospitality of the Paulist Mission House Fathers made this easily possible. The University BULLETIN, in chronicling this event, says:

Thirty-eight fourth-year theologians constitute the first class of Saint Mary's Seminary at the University. Rev. Dr. Francis P. Havey, S.S., is Superior of the new foundation, and Rev. Dr. Anthony Vichan, S.S., is his assistant. A hearty welcome is hereby extended to these professors and students, and the hope is expressed that with them begins that large rounding out of the theological advantages of the University, so that the time may not be far distant when a full course of regular theological studies preparatory to the priesthood may be available here, and in this manner the service and influence of the University come within the reach of every diocese in the United States.

Needless to say, the Sulpicians appreciate and are much gratified at this word. A final remark must be made with regard to the scope of the new institution. The Seminary is only in its beginning, and its character is not wholly determined. The wishes and hopes above expressed by His Eminence and the former and present Right Reverend Rectors of the University, quite explicit and fairly well defined as they are, naturally forecast almost with certainty what the Seminary will be. Architecturally, the plan is so conceived as to admit readily of addition and development which will amply meet all the possible requirements of an institution as outlined above. The part now under process of construction provides all needed accommodations for between ninety and a hundred students and professors, and will be ready for occupancy in the fall of 1918.

BISHOP SHAHAN'S SERMON AT THE CONSECRATION OF BISHOP GANNON, OF ERIE, PA.

Right Reverend, Very Reverend, Reverend Fathers, and Dear Brethren of the Laity: Of all the ceremonies which the Catholic Church has created in twenty centuries, the consecration of a bishop is at once the most beautiful, the most impressive, and the most significant—the most beautiful, since it offers to the eye a vision of perfect harmony and variety of action; the most impressive, since it leaves no religious emotion unsolicited in the heart of the intelligent beholder; the most significant, since, within these brief hours, are gathered, so to speak, all the

long and troubled centuries of Catholic life, all the complex elements of Catholic teaching, all the fruits of Catholic discipline, all the spiritual experience of the Catholic Church from the days of Timothy and Titus down to this blessed day, when the apostolic dignity descends upon a priest of the Church of Erie, and he is called by the voice of Peter to share the burden of its government.

The ceremony of today was old and venerable when the sword of Charlemagne laid the foundations of mediaeval Europe. In just this manner were consecrated and sent to their appointed tasks the great missionary bishops who converted the pagan ancestors of the modern world—Patrick to Ireland, Augustine to England, Ansgar to the northern kingdoms, Boniface to Germany. With these holy rites were chosen and set apart the Leos and the Gregorys, those great bishops who saved the remnants of ancient civilization when the Roman Empire went down in world-wide ruin. And long before them were consecrated in a similar way the brave and holy bishops who withstood the injustice, the cruelty and incredible absolutism of that same Roman Empire, and from the depths of the Catacombs compelled the omnipotent antique state to recognize that there were two orders in life—the temporal and the spiritual—and that in every man there was an inner and a higher world of religious freedom, of spiritual self-determination which no human authority could rightly threaten or assault.

The Catholic Church is, therefore, rooted in the bishop's office, and in every age and amid all human conditions has grown out of it, has been intimately affected by its circumstances, and has thrived or suffered according to its strength or its weakness. Our sacramental and our devotional life, our theology itself, our church law, our religious orders, our missions—in a word, whatever is distinctive of Catholicism as seen from within or from without—is the work of the bishop's office, and without it would soon wither and die.

Wherein now lies for the Catholic people the secret of this immemorial authority and influence, of this power to shape and control the growth of the Catholic Church, and in this stupendous task to rise above all human conditions of time and place, of race and language and government, of mental and moral culture, and to hold through twenty centuries its own identity and the never-failing faith of the Catholic people? It is because the bishop represents the divine element in the Catholic Church, the apostolic succession. In the Catholic bishops of the world, united with Peter, lives on the original apostolic office, and in them the world beholds the daily renewal of that guidance and enlightenment of the Holy Spirit which filled the apostles in their foundation and establishment of the Catholic Church. Whenever a Catholic bishop is duly consecrated, this marvel is renewed, the ages seem to shrink away, and we behold ourselves in the presence of the Divine Founder of the Christian religion, and hear again His commission to the chosen twelve: "Going, therefore, teach ye all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost" (Matt., xviii-19). We seem to hear again those glorious promises which have never ceased to hearten and inspire the Catholic Church: "Whatsoever you shall bind upon earth shall be bound also in heaven, and whatsoever you shall loose upon earth shall be loosed also in heaven" (Matt., xviii-18), and, again: "Behold, I am with you all days even to the consummation of the world" (Matt., xviii-20).

What was the purpose of the apostolic office and order? Why did Jesus Christ select twelve poor and humble men, teach them and form them with divine patience, keep them in closest relations with Him, and, dying, commit to them the whole world and all time? And what was the burden of the new and sublime teaching by which the apostles should one day draw all men to Him and restore in human society its original relations with the Creator? It was the confession and defense of His Divinity, the constant assertion that He was truly God and had come upon earth to redeem mankind from sin and its bondage to the regular sources of sin. It was for this supreme purpose that the Holy Spirit was sent upon them and remained ever with them (Acts, i-8; iv-33). This was the secret of their burning zeal, their endurance, their eloquence and their miraculous powers. They were the missionaries of the God-Man who died on Calvary that mankind might be freed from an immemorial bondage of the soul, and before their course was run they had preached successfully throughout the world of their day Jesus Christ, Son of God and Son of Man, Second Person of the Blessed Trinity, crucified, risen from

the dead, and seated forever at the right hand of the Father. This is the first and the greatest victory of the Catholic Church, and of it St. Augustine says that even had it been done without miracles it would remain the most astounding event in the history of mankind. It is to this charge, this office, this tremendous and perpetual responsibility that the Catholic bishop succeeds in as far as he is a successor of the apostles. He is the consecrated herald of the Divinity of Jesus Christ. It is the very spirit and intimate reason of his office. It is the source of the confidence, the obedience, the affection, and esteem of the faithful Catholic people. Like Peter and the Eleven standing in the heart of Jerusalem, he cries out forever, anointed and commissioned thereto: "Let all the house of Israel know most certainly that God hath made Him both Lord and Christ, this same Jesus whom you have crucified" (Acts, ii-36).

It is to the Catholic bishop, conscious of his duty and authority, his mission and his guidance, that we owe in every age the identity of our faith in Jesus Christ with that of the apostles. This faith is not based on "persuasive words of human wisdom," nor on the nebulous and feeble workings of reason, nor on the mere reading of the Gospel, but on the testimony of the Catholic Church made known through her bishops as successors of the apostles, and bearing certain witness in their name and with their authority. The history of the Catholic Church is one unbroken profession of the Divinity of Jesus Christ on the part of her bishops. In the primitive churches, while the apostolic memories were still fresh, they consigned their testimony to the baptismal creed; they proclaimed it in the holy mass; they died for it at the stake; they preached it to the Jews, pagans and barbarians; they recast in its favor the fine arts once idolatrous and hostile; they breathed it into glorious hymns and noble music; they made the Roman state its defender and its missionary, and then for long centuries they saved it by their learning and their devotion from a thousand attacks of Greek, Syrian and Arab adversaries. If St. Thomas Aquinas was able to raise by his genius the glorious structure of our Catholic theology, it was because for a thousand years the bishops of the Catholic Church had been laying deeply the foundations of Catholic faith, in the apostolic spirit, and with perfect loyalty to their apostolic authority.

It is this authority, divine in its origin, nature and purpose, which constitutes the essence of the bishop's office. He is primarily a teacher of Christian truth, but of all Christian truth, such as it has been handed down in orderly succession through the ages. He is at all times the witness and custodian of the saving truth that Jesus Christ was truly God, not a vague superman, not another enthusiast of humanity, not a mere prophet or a supreme philosopher, but the God-Man, the Redeemer of a sinful and helpless humanity, the Divine Friend whose life and teachings were henceforth the rule of human conduct and thought, the divine measure or criterion that alone could sever infallibly the true from the false, the good from the bad, the wicked and pernicious from the helpful and uplifting elements of life.

It is to the divine authority of the Catholic Church, visible in her bishops, that we owe it if we are not swallowed up in the terrible abyss of religious uncertainty and indifferentism and if amid the rushing deluge of mutual hatred and slaughter one last element of mutual love and universal esteem remains, our Catholic unity under the keys of Peter, a factor of indescribable promise and comfort when the nations of the world, exhausted and broken, shall put aside the sword and—may it be forever!—its cruel gospel of force and destruction. One last benefit of religious authority shines supreme in our Catholic life. It is the very sense of religion, the living, vitalizing knowledge of God near us and about us, nay, within man and the works of man, notably in the social order, which is God's choicest gift to us, the line of demarcation between the city and the jungle.

We owe it to our cheerful acceptance of this divinely established authority that in our hearts the knowledge of God as Creator, Provider, Preserver, as Supreme Love and Redemption, is not weakened by the acid of doubt nor erased by a flood of false philosophy under the specious but mendacious name of science and progress. It is in this ineradicable sense and temper of religion, in this attitude of the Catholic heart ever fixed on the Holy Will of God, that are held securely our faith in the divine order of the world and life, our confession of God, public and private, our respect for the soul and its place and its rights, our confidence in Divine Providence, in prayer, and in the intimate close direction of humankind by the spirit of divine

woman, and child are necessary if we are to hasten the victorious ending of the war. *War Savers are Life Savers.*

A single strand in the cables which uphold the great Brooklyn Suspension Bridge is not very strong, but thousands of these strands bound together uphold one of the great thoroughfares of the world.

When our fathers and sons and brothers were called by our country to take up arms in her defense, you did not hear an individual soldier refuse to serve because his service alone would not win the war. Each man was ready to do his part. The great army thus formed is going forward to face the fire of battle and to risk everything for the safety and security of our homes and our families, and for the very existence of our country.

These are men for whom you are asked to save and lend your dollars.

A country worth *fighting* for is a country worth *saving* for.

To save money is to save life.

Buy War Savings Stamps at postoffices, banks, trust companies, or other authorized agencies, and strike a blow for our country.

At Trinity College. The students of Trinity College have responded heartily to the latest appeal to their patriotism. On January 16, they were addressed by Mr. Joseph I. Weller, recently appointed by the National War Savings Committee of the District of Columbia, as director of the work in Catholic Universities and Schools. Mr. D. J. Callahan, who has been appointed by Secretary McAdoo as District Director of the Committee, spoke to the students on the same evening. He explained in detail the plan and aim of the Government in issuing War Savings Stamps. He said that he was certain the knowledge of the plan was all that was necessary to insure the sale of the stamps at Trinity, and that he need make no further appeal. Mr. Callahan had gauged his audience very well, for a committee of four was named at once to carry on the work in the College, and within one week, one hundred and fifty dollars worth of stamps were disposed of. In many schools in the District the pupils have been promised a holiday when they shall attain the five hundred dollar mark in the sale—but the Trinity students are not working for this recompense; their spirit in this new movement is one of whole-hearted patriotism. They are eager to assist in any way open to them in the great work of the war.

ELECTION OF CLASS PRESIDENTS

During the first months of the Academic year the different classes signal the beginning of their respective activities with an election of officers. The presidential elections this year were as follows:

Senior Class—Charles Arthur Duffy.
Senior Law Class—Edward George Bremer.
Junior Class—Thomas Paul Kendrick.
Junior Law Class—Vernon W. Lynch.
Sophomore Class—James Michael Carroll.
Freshman Law Class—Thomas Mitchell.
Freshman Class—R. C. O'Neill.

Almost all the social life of the lay students center around these Class Societies and much depends upon the proper choice of the men who lead the classes.

BEQUESTS

LEGAL FORM OF BEQUEST TO THE CATHOLIC UNIVERSITY OF AMERICA

I give, devise and bequeath to the Catholic University of America, an institution incorporated under the laws of the District of Columbia and located in Washington, D. C.,

NEEDS OF THE CATHOLIC UNIVERSITY OF AMERICA

LIBRARY, with space for one million books, reading-room accommodations for a reading-public never less than five hundred, special service rooms for advanced students and visiting scholars.

MUSEUM, to house the ever-growing collections which are now on the fourth floor of McMahon Hall.

DORMITORIES, Halls containing not less than two hundred rooms. The University has already outgrown the four Halls on the grounds, hundreds of students being obliged to find quarters in Brookland and in Washington, D. C.

LABORATORY FOR PHYSICS, similar to the Martin Maloney Chemical Laboratory, opened in November, 1917.

BIOLOGICAL LABORATORY, with similar dimensions.

ADDITIONAL ENDOWMENT of at least two million dollars for the upkeep of the building, the creation of new chairs, new professorships and instructorships.

THE NATIONAL SHRINE, a central Church for the University as well as a place of pilgrimage for the faithful of the United States, wherein the services of our holy religion may be carried out with becoming solemnity and dignity.

FACULTY HOUSE, for the members of the Faculty of Theology.

NATIONAL CATHOLIC LIBRARY, devoted exclusively to American Church History and its auxiliary branches.

NATIONAL CATHOLIC ARCHIVES, for the conservation of the source-material of American Church History.

GYMNASIUM, out of grateful remembrance to the athletes of former years who have won fame for the University in spite of the handicaps which surrounded their training.

ADMINISTRATION BUILDING, where the governance of the University might be directed as from a center.

It is true, as Cardinal Gibbons has written, that the great institutions of the Church naturally grow slowly, but are all the more deeply rooted for that. In thirty years the Catholic University has developed from modest beginnings to its present size and importance, and is now universally recognized as an educational center of the highest order. It should not be longer hampered in its work by the lack of essential parts in its equipment, for it is, as the Holy See has declared, "the chief hope of Catholicism in the United States."

UNIVERSITY PERIODICALS

THE CATHOLIC UNIVERSITY OF AMERICA ANNOUNCEMENTS: These are: *The School of Sciences*, published in March; *The School of Law*, published in April; *The Year Book*, published in May and *The Annual Report of the Rector*, published in November.

THE CATHOLIC UNIVERSITY BULLETIN is issued monthly from October to June. It is mainly a record of current events in the life of the University giving immediate information in regard to the schools and departments, endowments, appointments, equipment and similar matters of interest to the public, and especially to the Catholics of the United States. The *Bulletin* is sent free of charge. All communications should be sent to Rev. Dr. Guilday, 1234 Monroe Street, N.E., Washington, D. C.

THE CATHOLIC EDUCATIONAL REVIEW: The *Review*, published under the direction of the Department of Education, deals with educational problems and methods from the Catholic standpoint and supplies information regarding all current and movements in which the teacher is interested. The *Review* is published monthly except July and August. Annual subscription, \$3.00. Single numbers, 35 cents. Address: The Catholic Education Press, 1326 Quincy Street, Brookland, D. C.

THE CORPUS SCRIPTORUM CHRISTIANORUM ORIENTALIU: This is an Oriental Patrology published by the Catholic University of America and the Catholic University of Louvain under the editorial direction of Drs. Chabot, Guidi, Hyvernat and Forget. Its purpose is to publish all Christian texts extant in Syriac, Arabic, Ethiopic, Coptic and Armenian. The text and Latin translation appear in distinct volumes and may be purchased separately. Subscriptions and orders should be sent to J. Gabalda & Co., 90 Rue Bonaparte, Paris, or to The Secretary of *The Corpus*, Catholic University of America, Washington, D. C.

THE CATHOLIC HISTORICAL REVIEW: The first number was issued in April, 1915. It is published under the direction of a Board of Editors chosen from the Departments of History of the University. Its purpose is to stimulate interest and activity in the history of the Catholic Church in the United States. It is a quarterly publication appearing in January, April, July and October. The annual subscription is \$3.00, single numbers, \$1.00. Reprints may be had at a reasonable price. The Secretary, *The Catholic Historical Review*, The Catholic University of America, Washington, D. C.

THE CATHOLIC CHARITIES REVIEW: The first number appeared in January, 1917. It is published under the direction of the National Conference of Catholic Charities, and is edited from the University. The methods, problems and achievements of charity, especially Catholic charity, and the various social questions related to charity, constitute the scope of the magazine. It is issued the middle of every month except July and August, and the subscription price is one dollar per year. Address the *Catholic Charities Review*, the Catholic University of America, Washington, D. C.

THE UNIVERSITY CAMPUS: The *Campus* issued monthly from October to June, serves as a medium for publishing news of student activity at the University. It aims to develop in the students an interest for literary endeavor. The editors are chosen from the student body. Subscription, \$2.00 a year. Address: *The Campus*, Brookland, D. C.

SALVE REGINA: A religious publication, issued eight times yearly, is devoted to the collection of fund for the construction of the University Church, known as the National Shrine of the Immaculate Conception. It is sent free of charge to all who are interested or have contributed to the National Shrine. Address: Rev. Bernard A. McKenna, S.T.L., Catholic University, Washington, D. C.

The Catholic University Bulletin

Vol. XXIV

FEBRUARY, 1918

No. 2

CONTENTS

A BRIEF HISTORY OF THE COLLEGES OF THE CATHOLIC UNIVERSITY	Page
1. HOLY CROSS COLLEGE	21
2. COLLEGE OF THE HOLY LAND	26
3. MARIST COLLEGE	28
4. MARIST SEMINARY	29
5. TRINITY COLLEGE	29
6. COLLEGE OF THE IMMACULATE CONCEPTION	31
7. APOSTOLIC MISSION HOUSE	32
8. ST. JOHN KANTIUS COLLEGE	32
9. CATHOLIC SISTERS COLLEGE	33
10. CHAMINADE INSTITUTE	33
11. ST. PAUL'S COLLEGE	34
12. OBLATE SCHOLASTICATE	35
13. CAPUCHIN HOUSE OF STUDIES	36
14. SULPICIAN HOUSE OF STUDIES	36
THE DIVINE ELEMENT IN CATHOLICISM	Bishop Shahan 38

WASHINGTON, D. C.

PUBLISHED BY THE UNIVERSITY

ISSUED MONTHLY EXCEPT JULY, AUGUST AND SEPTEMBER

Entered as second-class matter, December 3, 1907, at the post-office at Washington, D. C.,
under the Act of Congress of March 3, 1879

BEQUESTS

LEGAL FORM OF BEQUEST TO THE CATHOLIC UNIVERSITY OF AMERICA

I give, devise and bequeath to the Catholic University of America, an institution incorporated under the laws of the District of Columbia and located in Washington, D. C.,

NEEDS OF THE CATHOLIC UNIVERSITY OF AMERICA

LIBRARY, with space for one million books, reading-room accommodations for a reading-public never less than five hundred, special service rooms for advanced students and visiting scholars.

MUSEUM, to house the ever-growing collections which are now on the fourth floor of McMahon Hall.

DORMITORIES, Halls containing not less than two hundred rooms. The University has already outgrown the four Halls on the grounds, hundreds of students being obliged to find quarters in Brookland and in Washington, D. C.

LABORATORY FOR PHYSICS, similar to the Martin Maloney Chemical Laboratory, opened in November, 1917.

BIOLOGICAL LABORATORY, with similar dimensions.

ADDITIONAL ENDOWMENT of at least two million dollars for the upkeep of the buildings, the creation of new chairs, new professorships and instructorships.

THE NATIONAL SHRINE, a central Church for the University as well as a place of pilgrimage for the faithful of the United States, wherein the services of our holy religion may be carried out with becoming solemnity and dignity.

FACULTY HOUSE, for the members of the Faculty of Theology.

NATIONAL CATHOLIC LIBRARY, devoted exclusively to American Church History and its auxiliary branches.

NATIONAL CATHOLIC ARCHIVES, for the conservation of the source-material of American Church History.

GYMNASIUM, out of grateful remembrance to the athletes of former years who have won fame for the University in spite of the handicaps which surrounded their training.

ADMINISTRATION BUILDING, where the governance of the University might be directed as from a center.

In thirty years the Catholic University has developed from modest beginnings to its present size and importance, and it is now universally recognized as an educational centre of the highest order. It should not be longer hampered in its work by the lack of essential parts in its equipment, for it is, as the Holy See has declared, "the chief hope of Catholicism in the United States."

THE CATHOLIC UNIVERSITY BULLETIN

VOL. XXIV

MARCH, 1918

NO. 3

HISTORY AND DEVELOPMENT OF THE CATHOLIC UNIVERSITY MUSEUM

Among the educational features of Universities, museums have always figured prominently. Museums are on a par with laboratories; both supplement the library and the class room. They are designed to supply the students with the concrete object or experiment of which they have had a verbal or pictorial representation in the lecture room. It would be a great mistake to consider a museum merely as a curiosity shop or as an antiquarian store, in which everything has been collected for the entertainment of the visitors or for the financial returns it may yield to its owner. A museum is or should be an object lesson from which an intelligent man can obtain a more correct idea of the particular branch of study in which he is interested, than he could from a purely abstract study in more or less technical works. To a student who comes to examine its contents, a well-equipped museum will offer great opportunities for first-hand study and investigation.

PURPOSE OF THE MUSEUM

A University Museum must therefore collect specimens illustrative of the various branches of knowledge, geology, biology and anthropology. The fields of geology and biology, although very extensive, are well defined, whereas anthropology is made to include not merely what refers to man proper, but also all that is the product of his energy or of his mind. A University Museum will then endeavor to collect and preserve whatever relates to earlier phases of human activity and development or to civilizations other than our own, so that religion and laws, art and crafts, history and customs, etc., may be studied with the original material at hand. Besides, to fulfil its educational mission, a museum must be scientifically described; the age, country, usage and past history of every object must be ascertained as accurately as possible, so as to facilitate the work of the student.

It is also the purpose of a museum to preserve for posterity all that can be useful eventually for the proper understanding of our own ideas, works and customs. Thus, many articles which for us have but little value may become real treasures for future generations. Let us imagine, for instance, that some one in Ancient Babylonia, Egypt, Judea, China, America or in any other ancient land, had had the idea of collecting, labeling and describing all the various objects, religious, domestic or artistic, which were common in his day, what a blessing it would be for us of modern times, and what a help in our efforts to understand the past! Probably, at that time, the collector would have been laughed at and his collection held up to ridicule as a vulgar assemblage of common-place objects. His contemporaries might have jeered at him, but we would now bless his name, and in all likelihood a statue would be erected to his memory as to one of the great benefactors of humanity. Let us, therefore, forget our own selfish needs of the present and think a little more of those of our successors. A University Museum, like the University itself, must work for the future as well as for the present.

ORIGINAL COLLECTIONS OF THE CATHOLIC UNIVERSITY MUSEUM

The beginnings of the Museum of the Catholic University coincide with the foundation of the University itself.¹ After the Committee appointed by the Third

¹In the preparation of the present historical sketch of the Museum, the author has utilized the material collected by Dr. T. Peterson, C.S.P., who under the curatorship of Professor Hyvernat devoted to the Museum a great deal of his leisure time.

erful enough to be the dominant factor in its branch of production should be prohibited by Federal legislation. For this debate the Hon. John Burke, Treasurer of the United States, Hon. Thomas J. Walsh, United States Senator from Montana, and Hon. Lawrence Murray, an alumnus of the University and Comptroller of the Currency, were the judges, and they awarded their decision to the members of the affirmative team.

For the first semester of 1913-14, Francis Morgan was elected president, while Francis Barrett was made vice-president and the secretaryship was offered to John M. Russell. At the beginning of the second semester, the following officers were elected: president, John M. Russell; vice-president, Thomas E. Stone; secretary, John J. Burke. The members, fortunate enough to win places in the third Rector's Prize Debate, were: Messrs. Wm. T. Cronin, Joseph T. Gunster, John M. Russell, *affirmative*, and Messrs. John J. Burke, Patrick T. Kirby, and Dennis M. McDonough, *negative*. The question under discussion at the debate was: *Resolved: That the best interests of society necessitate a system of public pensions to needy widows with young children.* The negative team won the debate.

The following year, 1914-15, the Club began activities soon after the opening of the University. The official staff was made up of Francis P. Barrett, president, George A. Kehoe, vice-president, and Michael G. Luddy, secretary and treasurer. A very timely topic—the enactment of a Federal Prohibition Law—was the question at issue in the Rector's Prize Debate that year. Messrs. John M. Russell, Edward P. Somers, and George Blewitt took the negative side against prohibition. The Hon. Hannis Taylor, former Ambassador to Spain, the Right Reverend Msgr. Russell, an alumnus of the University and then Rector of St. Patrick's Church, Washington, D. C., and the Hon. John C. Laskey, United States Attorney for the District of Columbia, decided that the time was immature for a Federal prohibition law and hence awarded the three medals to the members of the negative team. It was during this academic year that the moderator, Father Tierney, offered two medals to the two best debaters in the Premier Prize Debate. The old perennial favorite—the Woman Suffrage question—was the thesis upon which the debaters took issue. The debaters were: Messrs. James J. Gallagher, *Pennsylvania*, Michael G. Luddy, *Connecticut*, Walter W. Roche, *New York*, Thomas P. O'Connor, *Ohio*, Wm. F. Scholl, *North Carolina*, and Lewis L. Guarnieri, *Ohio*. The first in the list was awarded high honors, while the second was considered worthy of the second medal.

The Debating Society appeared to the writer to be at its very best in 1915-16. It was in this year that the Shahan Debating Society organized a new debating society, named out of respect for the memory of the late Rev. Dr. John Spensley; its membership consisted entirely of newcomers to the doors of the University, and it was also during this year that the first Inter-Collegiate Debate was staged. After many preliminaries, the following students were selected as members of the Rector's Debate team: John S. Derham, *Massachusetts*, M. Lloyd Treese, *California*, Jas. J. Gallagher, *Connecticut*, Jos. J. O'Leary, *Massachusetts*, and Arthur J. Flynn, *Mississippi*. The judges were: Hon. Joseph E. Ransdell, *Louisiana*, John Burke, *United States Treasurer*, and Rev. P. C. Gavin, Rector of the Sacred Heart Church, Washington, D. C. They awarded medals to the three orators named first. The first Inter-Collegiate Debate was given against a team representing George Washington University. The question discussed was: *Resolved: That immigration to the United States should be restricted by a literacy test.* The youthful orators who showered honor on the University by acting as its spokesmen were: Warren C. Maxwell, Edward P. Somers and Thomas P. O'Connor. The judge awarded the decision to the George Washington University debaters.

The officers of the Shahan Debating Society were: M. G. Luddy, president, Paul J. Fitzpatrick, vice-president, and Arthur J. Flynn, secretary. The officers of the newly created Spensley Debating Society were: president, Martin Hunt; vice-president, Harold S. Mitchell; secretary, Karl Kist; treasurer, J. A. Blanchette.

The following year (1916-17) witnessed a merger of the Spensley Society into the Shahan Debating Club. Jas. J. Gallagher was elected presiding officer, Arthur J. Flynn, vice-president, and Wm. F. Scholl, secretary for the first semester of

1916-17. Owing to the regrettable absence of the highly esteemed moderator, Father Tierney, his office was filled by Rev. Father Quinn. For the second semester Geo. A. Barry, R. Hayes Hamilton and Edward Kelly were elected president, vice-president, and secretary respectively. The Rector's Prize Debate of this year was perhaps the most closely contested combat ever held at the University. The question was one of vital and immediate importance, namely: *Government ownership and operation of the railways*. The affirmative team consisted of Martin A. Hunt, *Massachusetts*, Vincent D. Glynn, *Connecticut*, Lewis L. Guarnieri, *Ohio*. George A. Barry, *Massachusetts*, Francis J. Ford, *Pennsylvania*, and Wm. F. Scholl were the units of the negative team. The Very Rev. Peter J. O'Callaghan, Rector of the Apostolic Mission House, the Hon. E. T. Wendt, of the Interstate Commerce Commission, and Leo M. Rover, Esq., attorney-at-law, D. C., awarded the prizes to the members of the negative team.

The Shahan Debating Society was somewhat delayed in its organization during the present academic year of 1917-18, but the loss sustained by the delay was more than overbalanced by the determination and enthusiasm which every member displayed when the Club, in the middle of November, 1917, finally shaped itself into its present splendid form. Mr. Lewis L. Guarnieri, Law '18, was elected presiding officer, Philip J. Sullivan, vice-president, and Edward J. McDonald, secretary. During the course of the year, weekly meetings were held, at which members of the Club delivered prepared papers. Such questions as: *Ownership of the Railways*, *Woman Suffrage*, *Prohibition*, *Military Discipline and Training*, *Increased Salaries for Government Clerks*, were taken up for serious discussion. A valuable and entertaining feature of the Debating Society meeting is the critic's report. At each meeting a member of the society acts as student-critic. Like the medieval court jester, the critic is endowed with certain high prerogatives of which he seldom fails to take full advantage. The student-critic's words of caution are followed by a report by the Reverend Moderator. The society prides itself of the fact that Father J. J. Featherstone fills that office, for his instruction and help have been very beneficial to every member of the organization. On March 22nd, the Shahan Debating Society sent four of its best to the public rostrum of McMahon Hall to compete in the Annual Oratorical Contest, an account of which is found elsewhere in the BULLETIN. This history of the Shahan Debating Society is a record of achievements, it is the enviable treasury of its members, and it is inspiring to all who participate in its work.

Many loyal supporters and enthusiastic friends of the Shahan Debating Society have done much to stimulate interest in its activities by their generous and willing gifts of gold medals. It is, indeed, a happy task to record in the pages of the BULLETIN that the most generous donor is the Rt. Rev. Rector, Bishop Shahan. From the very birth of the organization the Rector has offered three medals yearly to the members of the winning team in the Rector's Prize Debate. In the spring of 1915, the Rev. Father Tierney offered two medals for the winners of the Premier Debate. During the same year two Pennsylvania clergymen—Rev. James W. Malone, J.C.D., *Scranton*, and Rev. Patrick J. Murphy, LL.D., *Oliphant*—offered first and second prizes respectively to the victors in the Oratorical Contest.

Two distinguished Washingtonians, Wade H. Cooper, Esq., and W. Gwynn Gardiner, Commissioner, were donors of the valuable prizes offered to the best orators in the Shahan Debating Society's Oratorical Contest of this year.

LEWIS L. GUARNIERI,
President, Shahan Debating Society.

ANNUAL ORATORICAL CONTEST

Before an unusually large audience in McMahon Hall, the young aspirants for the prizes, donated this year by Messrs. Wade H. Cooper and W. Gwynn Gardiner, gave a particularly fine exhibition of oratorical ability. The speakers were as follows:

PHILIP J. SULLIVAN was born in Thompsonville, Conn. Attended St. Joseph's Parochial School, and entered Enfield High School, from which school he was

graduated in 1915. He entered the Law School at the Catholic University in the fall of that year.

HAROLD S. MITCHELL was born in Thompsonville, Conn. Attended Enfield High School, from which institution he was graduated in 1914, and where he was president of Debating Club. He entered the Catholic University in 1915, and is pursuing Law.

RICHARD F. McMULLEN was born in Cumberland, Maryland, in 1897. Attended and was graduated from LaSalle Institute. In the fall of 1915, he entered Catholic University in the School of Philosophy. In 1916 he entered the Law School in which school he is now a Junior.

EDWARD J. McDONALD was born in Brooklyn, N. Y., and attended St. John's Preparatory School. He was graduated in 1915, and entered the Catholic University in 1915. He is now a Junior in the School of Philosophy.

The speeches of the four contestants centered around the topic of the present war. They form as a whole a substantial document on the aims, purposes, and efforts of the United States in the great conflict. They are printed here in full.

THE WAR AND ITS EFFECTS

BY PHILIP J. SULLIVAN, JR.

There is perhaps, nothing so novel or interesting to us, as to look back through a given period or succession of periods and attempt to determine what particular experiences have brought about particular results or to determine what results have been achieved and the causes of these results. This novelty is greatly enhanced when the problem before us is one which vitally affects our own country and the entire world and when this research is made in times and under conditions the like of which history has never heretofore produced; namely, these present day war times—what they meant to us a short time ago and what they mean to us now.

A year or so ago, we were supposed to be a nation, where every man was bent on the acquisition of money or the enjoyment of pleasure. Comparatively few, at that time, took life seriously. Then suddenly, like a bolt from the blue, came our call to a Great World War. At first, we did not grasp the meaning of this call but soon we came to understand it and the results which it involved. Our entrance into this war with all its consequent work and sacrifice, has wrought far reaching changes. What are our conditions today? When we look around, what do we see? We find that men engaged in vast enterprises are setting aside their personal affairs to insure the success of the Liberty Loans. Great corporations and business-houses of all kinds are devoting the energies of their entire staffs to the work of the Government. Nor is this devotion confined to the wealthy. Men, women and children, among all ranks of people are giving their last free dollar to the Government. What is the motive of this unlimited sacrifice? It is that Liberty may not perish!

The women of the land are devoting all their free time to assist the cause in numberless forms of good work. Fraternal organizations are unremittingly raising money which they devote to the comfort of our soldiers. People at home are sacrificing leisure, property, and willing, if necessary to make the same grand sacrifice which is being made by our soldiers—Life itself. In a word, we see the people of America of all classes and conditions joyfully sacrificing whatever they are called upon to sacrifice and ready to endure whatever they are called upon to endure—in defense of Liberty.

There was a time when the popular motto was, "every man for himself." That time has passed. Now it is not each man for himself, but *all* for the country. Before the meaning of War came home to us, each thought first of himself. Today, in America, self is subordinated to country. And the call of country is the Call of God. Again, all the great commercial and industrial activities, all the charities of the nation, have been unified to be directed to the one great purpose. The spirit of competition has been supplanted by the spirit of solidarity; because we know that all our energies and all our resources must be coordinated to support the common cause against the common enemy.

Besides these changes which have come over us regarding the conduct of our

material activities, we may note also a change in the personal conduct of our citizens. This war has to a great extent abolished from our circle—levity, excesses, false pride and class distinctions. These characteristics are becoming more and more replaced by seriousness, moderation, and cooperation in which all meet, as far as is possible, on the common level of patriotism. We observe the daughter of the millionaire and the daughter of the day-laborer, joining hands in their endeavor to aid, each according to her means. A year ago, if you observed the behavior of crowds in terminals, public conveyances and hotels—what was to be seen? Crowds, filled with “quips and pranks and wanton wiles, nods and becks and wreathed smiles,” almost all entirely bent on enjoyment and pleasure. Today, in the same places, the greater number are stern and serious faced, with the look of men and women who have heard and are following the “Call of Duty.” Something new, indeed, has come over us. Gaiety and frivolity are giving place to earnestness. A concrete effect is shown in this hall at this very moment. While many sit, apparently placid and serene, there is underneath this exterior, there is in the back of the mind, that ever throbbing thought of what is being done. There is that thought for the brother, perhaps knee-deep in the mud of Flanders, or high in the snowy recesses of the Alps; or perhaps of the son in a transport on the high seas, which is being tossed about like a cockle-shell. This is the hard and consequential side of the matter. There is another side to it. Try to realize our true position. We are no longer the old materialistic nation which we once were. The dark spots which blotched our escutcheon are erased clean, for our country is manifesting such an intense altruism as the world has never known. The call to Duty has awakened all and all are answering, so that the Nation is putting forth her full strength.

To sum up these results in a word—we have awakened to the call of Duty. The easy-going indifference which found its expression in “I might,” is now replaced by that strong, stern energy whose watchword is “I Will.” We have responded to the needs of the plight in which we found ourselves. Before, unbounded freedom was ours. The restraints upon us were few. We enjoyed Liberty, but we did not realize its majestic beauty. We did not know that swelling of the heart which the humble alien felt as he viewed the Statue of Liberty for the first time, which, although it presaged toil and labor, gave him a new satisfaction. Now, we have this feeling, plus the additional knowledge that we possess something akin to a property right in this Liberty. Today, we know the full meaning, as we never have before, of the Spirit of Democracy. Now our watchword is, “Our All for All.” England has done her duty. Belgium has been outraged and devastated. France had furnished her best men—America is furnishing the best that there is.

We are now irrevocably engaged to prosecute this war to the end, guided by the principles that the rights of small nations are not to be violated, that justice shall be observed on the high seas as well as on land, and that all men of all nations have a right to personal religious and political freedom. We have at length come out of our stupor, quickened by our hatred of ruthless savagery. The national spirit, at first a spark struggling to ignite, has worked into the white heat of flame, which, as it continues its course, grows brighter and stronger. We are up at last and are on the way.

But the crown of all these changes is that they have called “forth Spiritual Ideals into the minds and hearts of our people.” We have come to a livelier understanding of the Supreme Mind which guides and directs the Universe in His own way. With this as our possession, we may march forward in security, on the path which we have entered.

Meanwhile, every one of us must remember that if we are not engaged directly in the service of the Government, we are all enlisted soldiers of the nation, owing the duty of promoting the supreme cause in every way that we can.

The task which our Government has undertaken is so vast that the mind cannot grasp its extent; shortcomings there may be; mistakes are bound to be made. No men or set of men can possibly avoid some of the mistakes that will be made. If we can do anything to improve, by criticizing, then we have the right

to criticize; but it is nothing short of treason to indulge in that spirit of peevish criticism which has for its purpose to promote obstruction, to check popular enthusiasm, and thereby serve the interest of the enemy, here, at home.

THE RED CROSS

BY HAROLD S. MITCHELL

If we were to proceed after the fashion of an historical review to consider the subject on which I wish to speak to you, very inadequately indeed,—the Red Cross, I should draw your attention to its birth during the Crimean War between Russia on the one side, and England and France on the other. But noble as is the record of that institution in the past century, it was reserved for the present decade, and for the present world-wide catastrophe—the greatest in the annals of the human race—to see the great Red Cross Society appear in its full magnificence and prestige.

This war in some of its aspects is a profound humiliation for the race. It has shown that in face of all our vaunted progress and enlightenment, the civilized man, the superman, under false teachers and false rulers may prove that under a thin veneer he is still at heart little better than the original savage, that to him the progress of science means but more effective methods for slaying his fellow-man by wholesale; that good faith and loyalty to one's sworn word is but a scrap of paper; that the doctrine of right is might is a motto only for the weak and the cowardly; that the true principle of justice is that might is right, that the law of the jungle is still the wisest policy for the rulers of nations.

But this world-struggle fortunately has brought forth in contrast with these horrors, another wonder which proclaims against these degradations the truth that God, the God of law and pity, has made man to His own image and likeness; and that protest in all its spacious world-wide affirmation is the Red Cross.

I shall not pause to outline even briefly the splendid record of the Red Cross Societies of France and England from the very beginning of the war; of the money given unstintingly by both these countries to supply all the things that money could provide; and all the aid that surgical and medical science can command and that tenderness could administer to assist the maimed and wounded, as they returned after having done their duty on most horrible battlefields.

Beyond all comparison with gold and silver was the noble devotion of the thousands of men and women, of all ages and classes, who consecrated their lives to the work of mercy, behind the firing line, in the transportation trains, automobiles and at the hospitals; and of the hundreds of thousands more who, unable to render immediate personal service to the sufferers, energetically gave their labor and their means to the work of organization and to swelling up the enormous quantities of commodities called for by the needs of the situation. Suffice to say the army of Red Cross helpers, in every field, proved themselves worthy kin of the heroes who died at Liège, in the retreat from Mons, and among the hills and valleys that surround unconquered and unconquerable Verdun.

In no spirit of boasting or vanity we can say that, great as has been the sacrifices and services of the Red Cross in England and France, more was expected from great, rich, generous America—and America has surpassed the most extravagant expectations. Even before German arrogance and outrage had goaded us into the war, the American Red Cross Society was in France with men and women and money, aiding the wounded; furnishing and running hospitals; providing transportation, feeding, clothing and housing refugees and destitutes; mothering thousands of orphan children, not to speak of providing meals for a million French soldiers every month as they returned from the trenches.

And when the Red Cross appealed for help to the American people, you know the answer the country gave. To the amazement of our Allies, the immense sum of one hundred millions was raised in a week or so by voluntary contributions. Our dismayed enemy who held us up to scorn as a sordid nation, whose only God was the dollar, pretended to disparage this undeniable evidence that the whole country was heart and soul in the struggle to the end for democracy and human liberty. The enemy said that the sum, if it was raised at all, was raised by a

handful of millionaires, who were making enormous profits from the war. Just we may say, as the Kaiser and his still intact family, are drawing great dividends as partners in the great Krupp munitions factories.

But the contributors to the Red Cross fund were no handful—they numbered over twenty millions of men, women and children, a number greater than the entire population of the United States in the beginning.

I cannot presume to weary you by offering you long strings of figures as a detailed proof of the activities carried on by the Red Cross both at home here for the soldiers, in the camps, for the transports crossing the ocean and for our soldiers ahead over there—yet long pages of statistics alone can convey an adequate account of that immense work.

It is giving immeasurable assistance to our Government itself. More than any other enterprise or achievement that men have ever carried out. It has won for America the admiration and respect of the civilized world. It has gained for us the prayers of devastated Belgium, and the love of undaunted France. More than even our Government itself, the Red Cross is looked upon by our European allies as the index of the American people's heart. An illustration of what I say: When the Italian armies were driven back into Italy, to the Piave, where they made a desperate but what they expected to be a merely temporary stand before they should have to retreat much further, all Italian hope was turned to America. "Will the Americans come?" Unfortunately it was impossible for our armies then to lend assistance, but the American Red Cross came. The Italians shook off their despondency. "America," they said, "is with us—for here is the American Red Cross."

Incidentally the work of the Red Cross is bringing a blessing to ourselves for it is powerfully working to bring together citizens of every creed and thereby eradicating the baleful curse of religious bigotry, Catholics and non-Catholics, Jews and others of every shade of belief or of no belief at all, linked heart and soul together in the nation's work, are coming to understand and respect one another as they had not hitherto.

I may mention an incident that concerns ourselves—inadvertently, through some editorial inattention recently a poem of Kipling's containing a disrespectful reference to our Holy Father, the Pope, crept into the *Red Cross Magazine*. When their attention was drawn to the matter the managers of the Red Cross Association made the most ample apology, expressed profound regret for the mistake and praised our patriotism in the strongest terms. Furthermore at the request of the head of the Red Cross, Mr. Henry D. White, formerly Ambassador to Russia and a very distinguished man, called personally, representing the Society, on Cardinal Gibbons to explain and apologize for the accident and to present the profound thanks of the Society for the magnificent assistance rendered by Catholics to the Red Cross.

I may no longer trespass on your time. In conclusion, I may, I am sure, express your and my own convictions that as the struggle deepens and our Armies deploy on the battle lines, the Red Cross will, with ever increasing love and devotion, act as the faithful agent of the nation's love for her sons who are offering their lives for America.

WHY WE ENTERED THE WAR

BY RICHARD F. McMULLEN

The Hon. Franklin K. Lane has told us that for two years or more we held to a neutrality which made us apologists for things which outraged man's common sense of fair play and humanity. At each new offense, the invasion of Belgium, the killing of her civilians, the attack on Scarborough and other defenseless towns, the laying of mines in neutral waters and the fencing of the seas—and on and on through the months we said: "This is war, archaic, uncivilized war, but war." All rules had been thrown away, all nobility; man had come down to the primitive brute. And while we could not justify, we would not intervene. It was not our war. Then why are we in the war? Because we could not keep out. We talked in

the language of good faith and sincerity, as honest men should talk, until we discovered that our talk was construed as cowardice: Mexico was called upon to invade us. We talked as men would talk who cared alone for peace and the advancement of their own material interests, until we discovered we were thought to be a nation of mere money-makers, devoid of all character—until indeed, we were told that we could not walk the highways of the world without the permission of a Prussian soldier; that our ships might not sail without wearing a striped uniform of humiliation upon a narrow path of national subservience. We talked as men would talk, who hope for honest agreement, not for war; until we found that the treaty torn to pieces at Liège was but the symbol of a policy that made agreements worthless against a purpose that knew no word but success. We came into this war for ourselves. It is a war to save America—to preserve self-respect, to justify our right to live as we have lived, not as some one wishes us to live. For America is not the name of so much territory; it is a living spirit which has purpose, pride and a conscience—knows why it wishes to live, and to what end; knows how it comes to be respected of the world, and hopes to retain that respect by living on with the light of Lincoln's love of man as its Old and New Testament. It is more important that America should live than we Americans should live. The military masters of Germany denied us the right to be neutral. They filled our unsuspecting communities with vicious spies and conspirators and sought to corrupt some of our people in their own behalf. When they failed in this, their agents diligently spread sedition amongst us, and sought to draw our own citizens from their allegiance. Some of those agents were men connected with the official embassy of the German Government itself, here in our own capital. They sought by violence to destroy our industries and arrest our commerce. They impudently denied us use of the high seas and repeatedly executed their threat that they would send to their death any of our people who ventured to approach the coast of Europe. We still hear the piteous cries of the children coming up out of the sea where the *Lusitania* went down. Still Germany has never asked forgiveness of the world. We saw the *Sussex* go down, crowded with the sons and daughters of neutral nations. We saw ship after ship sent to the bottom—ships carrying the Red Cross and laden with the wounded of all nations; ships of mercy bound out of America for the Belgian starving; ships carrying food and clothing to friendly, harmless, terrorized peoples; ships flying the Stars and Stripes sent to the bottom, hundreds of miles from shore, manned by American seamen, murdered against law, without warning.

What we are fighting for is the only thing for which a great nation of free men would be justified in fighting. We are in this war because the call of humanity compels it. The German Kaiser has challenged civilization. His military autocracy is the antagonist of the principle of humanity and self-government everywhere. The success of that principle would mean the universal enslavement of the human race. In order to gain his ends the Kaiser has not hesitated to disregard the elemental laws of civilization and the primal rights of humanity. He has struck a mortal blow at the security of society, if by victory he sustains the doctrine that no treaty obligations are sacred when they interfere with what a nation conceives to be national necessity. When he violated the neutrality of Belgium and tore up the Belgian treaty as a "scrap of paper" he announced the doctrine, which, if sustained, makes impossible the security of the civilized world, because the maintenance of friendly relations and intercourse between modern nations is based absolutely upon the inviolability of treaty obligations.

Now an American vessel is recognized under international law as being American soil, under American jurisdiction solely, except when it is in the waters of a foreign country. Whenever an attack is made upon an American vessel in open seas it is equivalent to an invasion of American soil; Germany invaded America in that manner. They told us minutely just how we were to proceed. We were not being told by the American Congress, which we had elected and which we held responsible. We were not being told by an American President, responsible to our will, that we must do these things, but we were being told by the Government of the Kaiser of Germany.

When in the early days of the war in Europe, Germany undertook to send down our vessels without warning, destroying the lives of our people in places where they had a right to be, we protested as we had a right to protest, and there arose persons in our midst who raised objections against permitting our citizens to travel the seas. Such individuals, they claimed, were traveling on business, or for pleasure, they were passengers on these vessels, and they should not be allowed to endanger the peace of the United States. Only a portion of them were passengers. One of two things we had to do. We either had to say, not only to the passengers, but to the seamen, whose bread and butter were involved in their daily labors on the vessel, "You must not follow this occupation further; we must abandon the vessels altogether," or we had to protect him in his right to earn a living on the seas.

After insistent action Germany receded for a period. We congratulated ourselves, thinking that all danger of rupture with Germany was at an end. But in the beginning of 1917, Germany notified us that she was going to resume her submarine warfare, and her manner of notification was more arbitrary than anything that could be conceived of in a free country. She not only threatened to destroy the lives of our people and their property, but she said to us: "We will permit you to send one vessel a week to Falmouth provided you paint the vessel like a barber's pole and send it on a certain day of the week." The German Chancellor stated before the Imperial Diet that the reason this ruthless policy had not been earlier employed was simply that the Imperial Government had not been ready to act. In brief, under the guise of friendship and the cloak of false pretenses, she had been preparing this attack. This was the direct challenge. There was no possible answer except to hand their ambassador his passports and so have done with diplomatic correspondence which had been vitiated from the start by the often bad faith of the Imperial Government.

Every American, every true American heart should respond with joy to the feeling that if we enter this war to do our part toward bringing about the victory that is so important to us, we shall be fighting over again the battle of American democracy. The democracy of England, the democracy of France, the democracy of Italy, are fighting for the principles of free self-government against the principles of old-time autocracy and military power, and every American should with his voice and his effort, his sacrifice, and his prayers, aid in the great battles of the ages. Our fathers lit the torch of freedom; it was our fight for the people of England. It was our success that gave courage and hope to the men of France, who cast down the Bourbons and set up their republic.

WAR SAVINGS

BY EDWARD J. McDONALD

The problem which I have the honor of presenting to you this evening is one of the most important in American history. Since our entrance into this war last April, our Government has been confronted with the grave problem of finance. The cost of the war has mounted so rapidly that we can scarcely conceive the amount of the appropriations of Congress. Various bond issues have been offered and although they have met with a patriotic response on the part of the American investors, so far these bonds comprise only a very small fraction of the amount needed.

The total appropriations of our last Congress was over twenty-one billions of dollars—a sum so large that we can hardly consider its true size. We might get some idea of it, if we consider that the entire amount of Government expenditures from the year 1791 to 1917, covering a period of 126 years and including the costs of all our past wars—was only twenty-six billion dollars—just five billions more than we are to spend during this one year. This twenty-one billion dollars represents nearly one-half of our total national yearly income from all sources. but it is from this current income that the money must be taken. We cannot attempt to take it from our fixed forms of wealth, or our capital, without disrupting our entire economic structure. There is only one way in which we can meet this urgent need and that is, by saving and economizing. What we can do

and must do, is to furnish labor and materials equivalent to twenty-one billion dollars, by cutting down our individual demand for these essentials. By doing this we will give to our Government, for war purposes, every available unit of production not absolutely needed in civilian life.

In this country, there is only a certain definite supply of labor and materials and our normal demand consumes nearly all of this supply; now the war brings another extra demand. It is evident that our supply cannot meet our regular demand with all its luxuries and extravagances, and at the same time provide for the added war demand. One or both must be reduced. The war demand cannot be cut down for if we are to win the war, the Government must have first claim to every ounce of labor and material in the country. The needs of the Nation and of Humanity must come first.

The President has said that: "No individual in this great country can now or ever expect to be excused or forgiven for ignoring the national obligation to be careful and provident of expenditure, for it now becomes a public duty and an emblem of patriotism and honor." He has also said that not many fortunate by-products can come out of this war. This statement clearly shows us our duty and obligation. We must all begin to cut down our demands. We must all practice the virtue of Thrift. We must save and lend our savings to the Government in order that they may be used for war purposes. Every man, woman and child now has an opportunity to show his practical patriotism and aid in winning the war. This is no time for anyone to think that the little he can do is too small to be worth while. There is no one's share so minute that it will not help when combined with that of one hundred million others. Every one can save a little. Every one can help in the conservation of man-power and materials, and every one must avoid waste of all kinds. Waste costs lives. Delay in answering the President's call to duty will cost more lives.

To encourage this necessary virtue of Thrift, the Government has devised the War Savings Plan—by means of which even the poorest citizen has an opportunity to lend a hand in the winning of this war. Under this plan stamps are issued in two denominations—the regular \$5 War Savings Stamp and the 25-cent Thrift Stamp. In buying these Stamps, which are really Government bonds, we are loaning our money to the Government. This loan is to draw 4 per cent interest compounded quarterly, and the entire resources and credit of the nation are pledged to repay this loan on January 1, 1923. If at any time before this date we should wish our money refunded, it will be returned to us plus the interest accrued to date.

Surely no investment could be simpler, safer or more convenient. Previous to the war, only the biggest and most favored of investors could hold the gilt-edged security of a United States Government Bond; now under this plan, every citizen, from the millionaire to the day laborer, has an opportunity to obtain these self-same bonds.

But above and beyond this, there are still far more cogent reasons why we should cooperate with the Government in the War Savings Plan. Reasons that do not appeal to our pocketbooks or our bankrolls, but reasons that must appeal to our hearts, to our love of country, and our love of freedom.

It has often been said that we entered this war to make Liberty and Democracy rule the world. True enough—but that is not the whole truth. We also went to war because we were forced into it for protection—protection against the aggressive policy of the ambitious, materialistic rulers of Germany. We avoided the war as long as it was possible to believe that the many unlawful acts of the Imperial German Government were done in self-defense and without intention or desire to injure us. For nearly three years we stood by and only attempted to preserve by peaceful means our inalienable international rights, which were being ignored and trampled upon by Germany in her mad rush for world dominion.

Too long have we tolerated the absolute disregard for our rights. Too long have we tolerated the continued violations of international law, the sinking of our ships, and the cold-blooded murder of our citizens. Too often have we accepted assurances that these violations would not be repeated, only to see each assurance followed by violations more ruthless and inhuman than before. Pledges were given with the apparent purpose of immediately canceling them. Too long

were we the unsuspecting victims of German perfidy and intrigue. Our country was infested with hordes of German spies and plotters who planned to utterly break down our industrial life and prosperity. We even found the German ambassador, while the honored guest of this nation, actually plotting to array Japan and Mexico against us and to even dismember the United States.

German audacity knew no bounds. She even went so far as to dictate to us and to restrict our freedom of the seas. If we were to yield to this insolent order, signed by the Kaiser, in his palace in Berlin, we might just as well admit his right to order us off the streets of Washington. We could not submit to this, and we can never submit to any tyrant who forbids us to enjoy our rights which were won by the blood and courage of our ancestors. We were placed in a position where we had to choose between dishonor and fight. And we chose fight.

Now that we are in the war we fight it to a finish. We are fighting to do away with all war, and this end can only be achieved after Germany has been thoroughly crushed. Any hopes or rumors of some immediate settlement of the war are ungrounded and are only German propaganda, circulated by spies and traitors. The war can never be over till the last Hun has been driven out of Belgium back across the Rhine and brought to his knees.

Then, and only then, can we hope for an honorable and lasting peace. What Russia is receiving today at the hands of Germany is exactly what we may expect to receive unless Germany's military power is completely overcome. Day by day, with the ever increasing reports of German atrocities, the conviction is borne home to us that, whatever the cost, we must see this thing through—there is no alternative between victory and defeat, and a victorious Germany means an enslaved America. Just consider the nature of our enemy—the cruel fiend who invented ruthlessness, who violated Belgium, who was a traitor to the most solemn treaties, who enslaved civilian populations and who murdered poor defenseless women and children—what do you suppose would be his attitude toward those whom he had conquered?

The victory for which we are striving, which we must and will obtain, depends upon two factors—Men and Money. The men have been equipped and it is now our imperative duty to provide the money to maintain them. They have been willing to sacrifice their lives for America and American ideals. Should we not at least be willing to lend some of our money to support such heroes? They have gone to fight over there, that we might not later be called upon to repel the invader from our shores. They have gone forth to fulfill the most sacred duty that American manhood owes to its country. This very night thousands of our men are in the trenches in France, pledged to maintain the rights and honor of our nation. We know our boys and we know that they will do their work well. As we learn of their successes, our hearts warm with pride. They are living up to our fondest hopes. They are doing their duty and we in turn must now do ours.

We must show them that we are not unmindful of their welfare, and that we are not indifferent to their sacrifices.

We must not let it be said that our dollars were more precious to us than the lives of our soldiers. Surely it will cheer them and spur them on with stouter hearts if they know that we are doing everything in our power to lighten and shorten their stern task.

We Americans have long boasted of our lofty ideals and our noble principles. We look back with pride upon the deeds of our forefathers and we glory in their achievements and victories. Now comes the time when we ourselves are called upon to preserve our illustrious inheritance. Shall we not prove ourselves worthy of such a sacred trust? Or shall future history point an accusing finger and mark us as the first to permit a stain to fall upon the unsullied name of our country? Shall it be said that American ideals and American spirit died with us?

Most certainly not. We will make every sacrifice to preserve these traditions. We will do our level best to win the war—whether by furnishing our financial aid or our physical support. We must help now, lest after the struggle, our conscience upbraid us for our lack of loyalty to the land which gave us birth or which we have adopted as our mother country.

For if the German people have made such tremendous sacrifices in support of a tyrannical, despotic government bent upon the overthrow of civilization and the enslavement of humanity, for a greater reason, shall we not be loyal to America, shall we not assist our democratic government, shall we not champion the cause of Liberty, Freedom, and Justice?

Our country is confronted with a gigantic task and to accomplish it the help of every citizen is needed. There is something for each one of us to do; there can be no onlookers or slackers. We have been asked to save and economize and the War Savings Fund has been devised to help us do our duty.

It is, therefore, our patriotic duty to cooperate with this plan. The only final answer to German autocracy can come from a united, determined and self-sacrificing America.

The judges were Rt. Rev. Msgr. Thomas, Rector of St. Patrick's, Washington, D. C., Mr. W. Gwynn Gardiner, District Commissioner, and Daniel J. Callahan, Esq., Director of the War Savings Stamps Bureau. The decision rendered was pleasing to all. Mr. McMullen won first prize and Mr. McDonald second prize.

THE CONVENTUALS AND THEIR NEW HOUSE OF STUDIES

The Conventual Franciscans have purchased a property near the Catholic University on which they intend to erect, when times shall again be propitious, a House for Higher Studies or Post-graduate House.

The property consists of a triangular plot across from the Apostolic Mission House with a frontage of about three hundred and seventeen feet on Michigan avenue, one hundred and eighty-four feet on Seventh Street and two hundred and sixty-three feet on Monroe Street. Though the plot is, not so large as might be desired, still, it has an advantage all its own, which will be fully realized when the property to the east on Monroe Street is developed. When that time arrives, it will without doubt be as prominent a site as any outside of the Catholic University grounds.

The Conventual Friars Minor, together with the Friars Minor of the Leonine Union and the Capuchin Friars Minor, are one of the coordinate branches into which the great Franciscan First Order is today divided. The names Conventual, Leonine Union, Capuchin, distinguish the Friars Minor among themselves without constituting more than an accidental difference, a difference proceeding from differing Constitutions, each branch observing the same Rule of St. Francis according to its own Constitutions as sanctioned by the Holy See. O.M.C., O.F.M., O.M.Cap. are the abbreviations commonly used by the respective branches.

The Conventuals of today are the successors in a direct line of the ancient Community, as distinct from the Family, the two camps into which the Friars Minor had gradually partitioned themselves, especially over the question of Poverty. The Community exercised hegemony over the Family, particularly in managing to retain among its own members the succession of Ministers, both General and Provincial. It was Minister General Rusconi, a Conventual, who, obligated by Eugene IV in 1443 to abdicate to Cismontane and Ultramontane Vicars of the Family his powers of ruling effectively over the affairs of the Family, first assumed the title of "Minister General of the Whole Order of Friars Minor," in order to express the ancient right of eminence and honor still retained by him over the Family, as well as the jurisdiction he exercised in its entirety over the Community. And this title, with accompanying preeminence, remained with his successors, all of them Conventuals, until Leo X in 1517 took it from the Conventuals and transferred it to the new organic entity he had created through uniting the Family and all other reformed groups into one sole body of the Regular Observance. Thus were "the first made last, and the last first" through an exercise of the plenitude of Apostolic Power. Thus also these two, the Friars Minor of the Regular Observance and the Friars Minor Conventual,

as entitles canonically subsistent and distinct, each began its new course of existence May 29th, 1517, while sharing each in the patrimony of the glories of the Order of Friars Minor acquired during the preceding centuries through sanctity, learning and activities in the interests of the Kingdom of God on earth.

The great union of the reforms made by Leo X did not long persist as he had planned it. Within less than a century after, the Regular Observants had become split and diversified into Observants, Recollects, Reformed and Discalced, these four divisions maintaining a more or less loose unification until 1897 when Leo XIII fused them all into a stricter union. Upon the branch of Friars Minor resulting from this fusion, on October 4, 1909, Pius X conferred the distinctive title of Friars Minor of the Leonine Union.

One among the Reforms that went forth from the Observants is more noteworthy because it developed into a new coordinate branch of the Friars Minor. Begun in 1525, it was soon after separated from the Observants and by the Sovereign Pontiff placed under the protection of the Conventuals, Paul V giving it complete autonomy in 1619. The followers of this reform are the Friars Minor Capuchin, the third great branch sharing dignity and fellowship with the other two.

As Pius X so aptly stated it, the three families of the Order of Friars Minor are as the branches of one tree of which St. Francis is the root and trunk. Their Ministers General are equal in power and dignity with but a slight difference of precedence among themselves and each for his own branch stands supreme as the successor of St. Francis.

The Conventuals, glorying with the others in their spiritual descent from the Stigmatized Francis, and sharing with the others in brotherhood with the great Wonder-Worker Anthony, with the Seraphic Doctor of the Church, Bonaventure, with the Subtle Doctor, Scotus, nevertheless have this above the others, that they have been ever and without interruption custodians of the body of the Holy Founder in Assisi and of the tomb of St. Anthony in Padua. They have always kept watch at the birthplace of Bonaventure in Bagnorea and until political revolution drove them forth they guarded the remains of Duns Scotus at Cologne.

While the Order of Friars Minor glories in having given four Popes to the Church, three of them were unequivocally Conventuals: Sixtus IV, Sixtus V, and Clement XIV. And when in 1409 the Fathers of the Council at Pisa were endeavoring to bring order out of the chaos into which the rival claims of Gregory XII and Peter de Luna had thrown the Church of God, it was a Conventual who loomed so large that he was elected to the See of Peter as Alexander V, a spurious election but a glory to the Order nevertheless.

The Minor Conventuals corporately were introduced into the United States in 1852, although individuals already previous to this time had been active in various parts and at various times. Although late in coming as a body, it was one of their number who was the first priest to set foot upon North American soil with Columbus, for both Friars Perez and Marchena of LaRabida were Conventual Friars Minor. In 1872 the Province of the Immaculate Conception was canonically erected and in 1904 a second Province was set off from the first, the Province of St. Anthony for the Polish Fathers.

The present Minister Provincial of the first is the Very Reverend Leo Greulich, and of the other, the Very Reverend Hyacinth Fudzinski, D.D., J.C.D.

The statistics from the 1917 *Catholic Directory* show the Province of the Immaculate Conception to have 75 Fathers, 30 Professed Clerics, 5 Novices and 16 Lay Brothers and Oblates residing in 22 Convents and Houses, while the Province of St. Anthony has 36 Fathers, 42 Clerics and 24 Lay Brothers in 13 Convents and Houses. Both Provinces jointly maintain a Petit Seminaire at Floyd's Knobs in Indiana, a Novitiate in Syracuse, N. Y., and a Clericate for Philosophy and Theology at Rensselaer, N. Y.; the Fathers in the past having gone for their degrees either to Innsbruck or Rome.

Caring for Parishes and giving Missions constitute the main outside activities of the Fathers, the Missionaries having received their training at the Apostolic Mission House in Washington.

REV. AUSTIN FOX, O.M.C.,
Syracuse, N. Y.

PRINCIPLES OF PATRIOTISM

At the last Lenten Conference in the Knights of Columbus Hall the presiding officer, one of the most faithful alumni of the Catholic University, Mr. Leo Stock, Grand Knight, filled the chair with his usual graceful efficiency. The lecture of the evening was given by the Very Reverend Dr. Fox, of the Catholic University. The speaker's purpose was, he mentioned, to impress upon his audience the teaching of the Catholic Church concerning the conscientious obligation which all good citizens are under to support the Government. Patriotism is not merely, he explained, a matter of sentiment, or preference or blind devotion to the flag of our country. It is a part, and a very essential part of our duty to God, looking at it even in the coldest attitude of exact theology. In support of this principle, the lecturer expounded briefly our Catholic philosophy's teaching, that the authority which the ruler, or government, exercises is derived from God, not indeed as if the government or ruler were appointed immediately by the Almighty according to the motto of "the right Divine of Kings to govern wrong." Civil society is a necessity for man to fulfill his destiny. God wills that civil society cannot exist without a directive authority to control all to cooperate for the common welfare. Therefore God's will is that some person or persons shall have authority from him to direct all for the good of all. In short, Dr. Fox, as he said, only expounded the meaning of St. Paul's teaching: "Let every soul be subject to the higher powers, for there is no power but from God, and those that are ordained of God. Therefore, he that resisteth the ordinance of the power, resisteth the ordinance of God." Continuing to speak of the political ruler, Dr. Fox said that St. Paul calls him God's minister to whom all are subject, not only through fear, but also for conscience sake. Applying these principles to practice, the lecturer pointed out the obligation of all Catholics to support, as a matter of strict duty, the President in the present struggle for the safety of liberty, not merely of American liberty, but of all human liberty against the most terrible despotism that ever threatened the world. He observed, too, that while liberty of speech embraces the right to criticize every public servant, however, exalted, we have no right to indulge in carping, querulous fault-finding, and if we express criticism that is merely obstructive, tending to foster apathy towards the nation's supreme task of the hour, and of the ages, we are doing the enemy's work within our own home.

Another feature of the evening was the presence of the Honorable M. F. Egan, United States Minister to Denmark, and Professor Emeritus of the Catholic University. As an old member of the Washington Council, Dr. Egan, although not very robust in health, after his severe prostration, wished to enjoy the pleasure of meeting and saying an informal word to his K. of C. Brothers. So he spoke to them of the Danish people, a little people intensely loving their country, and cowering for forty years under the dreadful menace of the Prussian mailed fist, ready to crush them, under any pretense, in the interests of *Kultur*. He begged his hearers not to be decided by any illusory talk representing the Kaiser's friendliness towards the Catholic Church, even though for his own despotic ambitions he threw a sop occasionally to German Catholics. Given the opportunity, Dr. Egan impressively stated the Kaiser would act in such a fashion towards Catholicism that, compared to him, Henry VIII of England would appear to have been a mild easy-going gentleman.

IN WAR SERVICE

ADDITIONAL NAMES

PROFESSORS

BEESLEY, THOMAS QUINN, Assistant to Director General, Dept. of Civilian Relief,
Red Cross, Washington, D. C.
RICE, JOSEPH NELSON, PH. D., called to the colors.

STUDENTS

BIANCO, J. A., Homer City, Pa., Drafted.
BROCKBANK, WM. T., Psychological Dept., Fort Oglethorpe, Ga.
BURKE, W. D., Aviation.
CARTER, N., Regular Army, Fort Leavenworth, Kans.
CONLON, JAMES, of Brooklyn, N. Y., Battery E, 305th Field Artillery, Camp Upton, New York.
COURTNEY, W. R., Aviation Corps.
CROARKIN, P., Aviation Corps, Waco, Texas.
CROKER, C., O. R. T. C., Fort Oglethorpe, Ga.
CURRAN, L. E., Coast Artillery.
DEISCH, N., Medical Corps, Rochester Base Hospital.
DONAHUE, CHRISTOPHER (of Holyoke, Mass.), joined Naval Reserve (not yet officer).
GLYNN, V. D., Biological Section, Army Medical Corps.
HALPIN, T. F., Medical Corps, U. S. Army.
HAMMAR, Jos. T. A., 2636 Morris Ave., N. Y. C., 305th Field Artillery, Battery F, Camp Upton, Long Island.
HERTSICK, F., Drafted.
HINCHCLIFFE, L. H., Drafted.
KEHOE, G. F., K. of C. Secretary, Training Camp Service.
KELLEY, J. E., Ordnance Dept., Washington, D. C.
LARKIN, W. E., Ordnance Training School, Ann Arbor, Mich.
McHUGH, T. F., Aviation Corps, in France.
MAHAN, E., Medical Corps, in France.
MURPHY, F., U. S. N. R.
MURPHY, J., Drafted.
O'BRIEN, E. A., Aviation Corps.
O'CONNOR, T., Ordnance Dept., Washington, D. C.
QUIRK, M., Drafted.
REGAN, T. P., Drafted.
RYAN, D. F., Army Medical School.
SHIELDS, VINCENT L., Army Medical Corps.
St. JAMES, IGNATIUS, Aviation Corps.
STAPLETON, T. J., U. S. N. R.
STONE, THOMAS, 1st Lt., Reg. Army, in France.
SULLIVAN, A., 2nd Lt., U. S. R.
WOODS, JAS. E., of New London, Conn., Co. I, 308th Infantry, Camp Upton, N. Y.

NEW MECHANICAL ENGINEERING LABORATORY

The Mechanical Engineering Department has moved its experimental laboratory from the Engineering Building, where it had outgrown the available space, to the basement floor of the Practical Mechanics Building where opportunity is afforded for a better arrangement of equipment with the advantage of a ground floor which is quite essential to proper engine foundations. The foundations for all of the engines are of reinforced concrete resting on and surrounded by about six inches of clean sharp sand. A space of approximately one inch is left between the floor and the engine foundations, thus relieving the floor and building of all shocks or vibration due to the high speed of the moving parts of the engines.

The laboratory is divided into four quarters, two quarters or a complete side being used for the steam; one quarter for internal combustion engines and one quarter for hydraulics.

The hydraulic laboratory is arranged to take water from a closed suction pit of 2,400 gallons capacity below the floor and deliver against a standpipe whose head can be varied with air pressure from zero to 400 feet and discharged into a concrete weir channel. The latter is located outside of and parallel to the building; it is four

feet wide, three feet deep and twenty-three feet long, with a diaphragm in end for receiving different formed weirs for the purpose of testing and calibrating. As the channel is several feet above the floor level of the laboratory it permits an arrangement whereby the discharge of water over the weirs is directed by a six inch pipe through the wall of the building and into weighing tanks where it is weighed and dumped back into the closed suction pit, thus completing a cycle. The water is, of course, available for use over and over again. The discharge pipe between the pumps and weir channel is equipped with a Venturi meter. The stand pipe is equipped with an 8 inch outlet facing the channel and is available for testing orifices, short tubes, hose nozzles and other similar devices. The steam ends of all pumps are arranged to exhaust into a condenser in order to determine the water rate or into the heating system if the steam consumption is not desired.

All steam engines are equipped with prony brakes and face the center of the building. The steam supply enters the building by an underground conduit and is distributed to the engines from a main laid in a trench below the floor. A feature of the entire laboratory is the absence of pipes hung from the ceiling. All engines exhaust into an exhaust line, which, by operating certain valves, can be discharged either into the heating system, or into a condenser. Space has been left for a compound steam two-stage air compressor and also a gas producer which the Department hopes to secure in the near future.

All internal combustion engines are equipped with meters and weighing apparatus for determining the amount of fuel used, and with gas sampling apparatus for analysis of fuel and products of combustion. A De La Vergne oil engine is belted to a generator which is used as a starting motor and then as a generator to impose a load on the engine, after it begins operating under its own power. The above mentioned arrangement makes this unit especially adapted for research work on liquid and gaseous fuels and their products of combustion.

Since the removal from the Engineering Building to the Practical Mechanics Building the equipment has been augmented by much new equipment, including an oil engine, a hot-air engine, a Corliss engine, a centrifugal pump, a reciprocating pump, and many other small precision instruments.

CORPUS SCRIPTORUM CHRISTIANORUM ORIENTALIU

The Corpus Scriptorum Christianorum Orientalium was begun in 1903 by Dr. Chabot, of Paris, with the cooperation of various scholars. What Migne had done for Greek and Latin Patrology, he determined to do for all the scattered documents extant in Syriac, Coptic, Ethiopic, Arabic and Armenian. His undertaking was well received from the start and has since met with the approval and support of the scientific world. Already with the help of eminent scholars from various countries seventy volumes have been published, thirty of which are Latin translations. Yet, as long as such a vast undertaking remained under the personal responsibility of one man, fears were entertained lest, owing to unforeseen circumstances, the work could not be carried to a successful issue. All such fears were dispelled, when, in 1912, the Catholic University of America, jointly with the Catholic University of Louvain, assumed the responsibility for the publication of the *Corpus* and guaranteed its continuation and completion.

It has been an honor for America and for the whole English-speaking world, regardless of creed and belief, that an American University should have been instrumental in beginning so successfully such a vast and difficult undertaking. The uncertainty of postal communications with Europe at the present time has somewhat delayed the publication of further volumes of this series. So far, almost one hundred volumes have appeared, and it is needless to add that, owing to war conditions in Paris, the full weight of this giant work has fallen upon the Department of Oriental Languages at the Catholic University of America, of which the Very Rev. Dr. Hyvernât is the head.

"Let there be then an American Catholic University, where our young men, in the atmosphere of faith and purity, of high thinking and plain living, shall become more intimately conscious of the truth of their religion and of the genius of their country, where they shall learn the repose and dignity which belongs to their ancient Catholic descent, and yet not lose the fire which glows in the blood of a new people; to which from every part of the land our eyes may turn for guidance and encouragement, seeking light and self-confidence from men in whom intellectual power is not separate from moral purpose; who look to God and His universe from bending knees of prayer; who uphold

The cause of Christ and civil liberty
As one and moving to one glorious end.

"Should such an intellectual center serve no other purpose than to bring together a number of eager-hearted, truth-loving youths, what light and heat would not leap forth from the shock of mind with mind; what generous rivalries would not spring up; what intellectual sympathies, resting on the breast of faith, would not become manifest, grouping souls like atoms, to form the substance and beauty of a world."

JOHN LANCASTER SPALDING,
Third Plenary Council of Baltimore, 1884.

UNIVERSITY PERIODICALS

THE CATHOLIC UNIVERSITY OF AMERICA ANNOUNCEMENTS. These are: *The School of Sciences*, published in March; *The School of Law*, published in April; *The Year Book*, published in May and *The Annual Report of the Rector*, published in November.

THE CATHOLIC UNIVERSITY BULLETIN is issued monthly from October to June. It is mainly a record of current events in the life of the University giving immediate information in regard to the schools and departments, endowments, appointments, equipment and similar matters of interest to the public, and especially to the Catholics of the United States. The *Bulletin* is sent free of charge. All communications should be sent to Rev. Dr. Guilday, 1234 Monroe Street, N.E., Washington, D. C.

THE CATHOLIC EDUCATIONAL REVIEW: The *Review*, published under the direction of the Department of Education, deals with educational problems and methods from the Catholic standpoint and supplies information regarding all current and movements in which the teacher is interested. The *Review* is published monthly except July and August. Annual subscription, \$3.00. Single numbers, 35 cents. Address: The Catholic Education Press, 1326 Quincy Street, Brookland, D. C.

THE CORPUS SCRIPTORUM CHRISTIANORUM ORIENTALIUM: This is an Oriental Patrology published by the Catholic University of America and the Catholic University of Louvain under the editorial direction of Drs. Chabot, Guidi, Hyvernat and Forget. Its purpose is to publish all Christian texts extant in Syriac, Arabic, Ethiopic, Coptic and Armenian. The text and Latin translation appear in distinct volumes and may be purchased separately. Subscriptions and orders should be sent to J. Gabalda & Co., 90 Rue Bonaparte, Paris, or to The Secretary of *The Corpus*, Catholic University of America, Washington, D. C.

THE CATHOLIC HISTORICAL REVIEW: The first number was issued in April, 1915. It is published under the direction of a Board of Editors chosen from the Departments of History of the University. Its purpose is to stimulate interest and activity in the history of the Catholic Church in the United States. It is a quarterly publication appearing in January, April, July and October. The annual subscription is \$3.00, single numbers, \$1.00. Reprints may be had at a reasonable price. The Secretary, *The Catholic Historical Review*, The Catholic University of America, Washington, D. C.

THE CATHOLIC CHARITIES REVIEW: The first number appeared in January, 1917. It is published under the direction of the National Conference of Catholic Charities, and is edited from the University. The methods, problems and achievements of charity, especially Catholic charity, and the various social questions related to charity, constitute the scope of the magazine. It is issued the middle of every month except July and August, and the subscription price is one dollar per year. Address the *Catholic Charities Review*, the Catholic University of America, Washington, D. C.

THE UNIVERSITY CAMPUS: The *Campus*, issued monthly from October to June, serves as a medium for publishing news of student activity at the University. It aims to develop in the students an interest for literary endeavor. The editors are chosen from the student body. Subscription, \$2.00 a year. Address *The Campus*, Brookland, D. C.

SALVE REGINA: A religious publication, issued eight times yearly, is devoted to the collection of funds for the construction of the University Church, known as the National Shrine of the Immaculate Conception. It is sent free of charge to all who are interested in or who have contributed to the National Shrine. Address: Rev. Bernard A. McKenna, S.T.L., Catholic University, Washington, D. C.

THE TRINITY COLLEGE RECORD is the literary organ of Trinity College, and is published bi-monthly from October to June. Subscription, \$1.00 a year. Address: Business Manager, Trinity College, Washington, D. C.

THE CATHOLIC UNIVERSITY BULLETIN

Vol. XXIV

APRIL 1993

No. 4

CONTENTS

Editorial Board of the Catholic University Bulletin 7

ARTICLES

Theological Education in the United States 11

Theological Education in the United States 11

Theological Education in the United States 11

Theological Education in the United States 11

Theological Education in the United States 11

Theological Education in the United States 11

Theological Education in the United States 11

Theological Education in the United States 11

Theological Education in the United States 11

Theological Education in the United States 11

Theological Education in the United States 11

Theological Education in the United States 11

Theological Education in the United States 11

Theological Education in the United States 11

Theological Education in the United States 11

Theological Education in the United States 11

Theological Education in the United States 11

BEQUESTS

LEGAL FORM OF BEQUEST TO THE CATHOLIC UNIVERSITY OF AMERICA

I give, devise and bequeath to the Catholic University of America, an institution incorporated under the laws of the District of Columbia and located

in Washington, D. C.,

.....

NEEDS OF THE CATHOLIC UNIVERSITY OF AMERICA

- LIBRARY**, with space for one million books, reading-room accommodations for a reading-public never less than five hundred, special service rooms for advanced students and visiting scholars.
- MUSEUM**, to house the ever-growing collections which are now on the fourth floor of McMahon Hall.
- DORMITORIES**, Halls containing not less than two hundred rooms. The University has already outgrown the four Halls on the grounds, hundreds of students being obliged to find quarters in Brookland and in Washington, D. C.
- LABORATORY FOR PHYSICS**, similar to the Martin Maloney Chemical Laboratory, opened in November, 1917.
- BIOLOGICAL LABORATORY**, with similar dimensions.
- A NEW BUILDING FOR THE LAW SCHOOL AND LAW LIBRARY**, containing an adequate Courtroom and enough lecture halls to permit three classes to be in session simultaneously.
- ADDITIONAL ENDOWMENT** of at least two million dollars for the upkeep of the buildings, the creation of new chairs, new professorships and instructorships.
- THE NATIONAL SHRINE**, a central Church for the University as well as a place of pilgrimage for the faithful of the United States, wherein the services of our holy religion may be carried out with becoming solemnity and dignity.
- FACULTY HOUSE**, for the members of the Faculty of Theology.
- NATIONAL CATHOLIC LIBRARY**, devoted exclusively to American Church History and its auxiliary branches.
- NATIONAL CATHOLIC ARCHIVES**, for the conservation of the source-material of American Church History.
- GYMNASIUM**, out of grateful remembrance to the athletes of former years who have won fame for the University in spite of the handicaps which surrounded their training.
- ADMINISTRATION BUILDING**, where the governance of the University might be directed from a center.

In thirty years the Catholic University has developed from modest beginnings to its present size and importance, and it is now universally recognized as an educational centre of the highest order. It should not be longer hampered in its work by the lack of essential parts in its equipment, for it is, as the Holy See has declared, "the chief hope of Catholicism in the United States."

The Catholic University
Law School and
Law Library



A CORNER IN THE JUDGE JOHN M. MITCHELL MEMORIAL LAW LIBRARY.

THE CATHOLIC UNIVERSITY BULLETIN

VOL. XXIV

MAY, 1918

NO. 5

THE CATHOLIC UNIVERSITY LAW SCHOOL AND LAW LIBRARY

A recent visitor to the Catholic University of America was surprised to find lay students attending classes and occupying Gibbons Hall and three other large residence halls on the Campus. He understood that the Catholic University was a graduate school for theological students only. He had never heard that of the eighty-six Professors and Instructors connected with the University fifty-one are laymen. The competent School of Sciences, its magnificent Maloney Chemical Laboratory, its excellent facilities for students of Mechanical, Electrical and Civil Engineering, its Departments of Physics, Biology and Architecture were unknown to him. And so were the Schools of Philosophy and Letters with their many sections for collegiate and graduate studies, both of which have already conferred hundreds of degrees on young laymen.

While inspecting the Law School and Law Library, the visitor said, "There are thousands of other Catholics in this country, who have not the slightest conception of the work being done at this University. They will welcome information about the inner life of the University. Why not give it to them? They are interested in the University—it is *their* University. Begin by telling them, through the printed page, of this Law School and Law Library, and how you make a lawyer here."

AIM OF CATHOLIC UNIVERSITY LAW SCHOOL

The Catholic University Law School tries to afford students an opportunity to combine a sound knowledge of the law with—as far as practicable in a Law School—a reasonable amount of both court practice and office work. It is Catholic in that it graduates no *Catholic* student who is without a knowledge of the principles and operation of the Constitution of the Catholic Church. Catholic young men who enter the Law School, unequipped in Catholic Ethics and Religion, are required to take, while in the Law School, sufficient courses to fit them for the sympathetic cooperation and leadership which both Church and State expect, and in a large measure secure, from lawyers who are practical Catholics.

The insistence on the religious side does not mean less emphasis on the student's proficiency in legal subjects. To succeed in his profession, he must be an able lawyer. Before he has attained to the latter, he must have been a capable and industrious student. After he graduates, his degree of Bachelor of Laws does not ordinarily entitle him to practice law. Most States in the Union require a further examination by State Bar Examiners. In other words the Law School is one School of the Catholic University, whose Faculty should never forget that their standards should be at least equal to those set by the State. This sanction, how-

ever, is not allowed to limit the minimum for graduation. To know enough to pass a bar examination and not to have had a vision of the science of law and its correlation with justice—is to begin the practice of law as a trade. But youth lives largely in the present or immediate future; and thoughts anent a future bar examination have been known to generate both a sense of responsibility and corresponding habits of industry—excellent constituents of a foundation on which to rear higher ideals.

CHRISTIANITY AND COMMON LAW

In his "Orations and Essays, The Relation of Justice," p. 105, New York, 1901, Edward John Phelps wrote:

"The Law is the outcome and the result in the great features that give character to it, of the principles of natural right and justice wrought by sound reasoning and long and patient experience into salutary adaptation to civil conduct and human interests. In the growth of the structure that has thus arisen Christianity has been a predominant influence. Whatever cavil may be raised about the religion we profess, its history remains, and the influence of its morality is undisputed. It has been truly declared to be a part of the Common Law; and he has studied to small purpose who has *not* learned how large a part that is. If the world can do without Christianity's teaching, the world's law cannot dispense with the results of it."

THE IDEAL CATHOLIC LAWYER

And it is because it is firmly believed the world can neither "do without Christianity's teaching" nor "dispense with the results of it" that the catalogue of the Catholic University Law School states:

"It is expected that the student will acquire amid religious surroundings that varied and solid knowledge of the law which will enable him to stand forth in his community as the mouthpiece and representative of Justice, the defender of the oppressed and unfortunate, an example of the beauty of the moral order, and a model of the highest American citizenship."

This is the ideal of a lawyer which students are taught and expected to cherish; this is why the unfit and indolent are summarily dismissed; this explains the Faculty's unalterable opposition to any interference with law studies by athletics, social affairs or even extraneous subjects or courses that take time which should be spent on law. Knowledge in unrelated fields is not interchangeable. Bar Examiners and Law Schools cannot recognize, as a substitute for law, credits acquired in other courses or physical activities.

ELIMINATION OF THE UNFIT AND INDOLENT

If one could be present in September when new students are registered in the Law School, he would note that the Dean, besides getting the history of the applicant, sometimes asks a great many questions. Why is each young man requested to give his reasons for wanting to be a lawyer? Why is so much said about hard work—hard work in the Law School—harder work after admission to the Bar while waiting for clients, so as to be better prepared when they come—still harder work when clients find the way to one's office, which growing success of succeeding years will always make even harder? And what is the need of pointing out that all men have not been called to be lawyers; that unless one would rather practice law than do anything else, one would be happier and more successful at anything else; that many mechanics earn more in three months than some lawyers do in a whole year; and that an incompetent lawyer is indeed a pitiable object.

Is not this dampening ardor, and why is it done? It is not always done at the first interview; but sooner or later efforts are made to dispel the fiction that the practice of law consists in bursts of oratory before spellbound juries and entranced judges; that if an unusually kind fate has it in store for a student, it can only come after years of study; that many judges have been known to interrupt oratory (?) by asking, "Have you any authorities on the subject?" The stern realities are made clear, as early as possible, to prevent misfits continuing and to save parents useless expense.

It has been the policy at the Catholic University Law School to eliminate, as soon as possible but regularly at the end of the First Year, students who do not give promise of reasonable success as practicing lawyers. To insure fairness and to be able at any time to give a parent definite information about his son, written statements, relative to each student, are made periodically during the academic year by the Professors to the Dean of the Law School. These estimates are intended to comprise the student's aptitude, industry, proficiency and deficiencies, and are not to be confused with monthly or yearly marks. Each Professor's report is made without prior consultation with his colleagues, but later the reports of the Professors concerning each student are grouped and collated. The sketches then furnish each Professor with an opportunity to compare the other appraisals with his own, and more than once a Professor has been led, through reading them, to a more sympathetic understanding of a student. This compilation is called the Faculty Ledger, and it is proving almost as useful to the Professors as the business man's ledger is to him.

METHODS OF LEGAL PEDAGOGY

The methods of taking a young man through his legal studies have been confined to three distinct types, with a fourth as a combination of the second and third. In former times a young man, wishing to be a lawyer, entered the office of a practitioner just as the medical student lived with a physician and acquired medical knowledge before attendance at Medical Schools became the rule. This method of preceptorship had its advantages just as well as its disadvantages—the latter depended on the preceptor—and no attempt is here made to cast any reflection on it or on any of the methods mentioned, because each of them has developed legal giants. However, few busy lawyers now have the time or the desire to prepare a young man for the legal profession, so most law students must rely on the Law Schools.

In Law Schools one of the methods of imparting instruction has been by lectures, at which the students either took such notes as they could or the lecturer dictated to the students certain portions of each lecture. Sometimes the lecture was followed by a quiz, either by the lecturer himself or by some one designated and having access to the lecturer's manuscript. In some Law Schools, the lecture was also supplemented by a hand-book or text-book on the particular subject, and enumerating, more or less exhaustively, the decisions of the courts and the views of the author. Within the confines of this paper, it would be impossible to detail the arguments that have been urged either for or against this method.

CASE METHOD

In the seventies of the last century, Christopher Columbus Langdell applied the case method for the first time to instruction in an American Law School, and his

methodology opened a new era in legal pedagogy. Most University Law Schools have adopted it. As the Common Law was found in the cases decided by the Courts, Langdell believed the student should have a collection of the original cases available for his own use. He first made a selection of cases in the Law of Contracts. In his collection (1) the names of the parties; the court and the date; (2) the kind of action; (3) the facts, and (4) the opinion and decision of the court, were given. The innovation met with much opposition even from Langdell's colleagues, most of whom later became converted to it. He contended that the new case-method gave the student an opportunity to study the original sources, instead of merely furnishing him with a second-hand statement of what the original cases were supposed to hold; that by going back to the original cases the student had the concrete facts on which to hang the abstract principle of law, and was able thereby to depend more on reason than on memory; and that the case-method immeasurably increased the interest and enthusiasm of the student.

Few law schools have ever discontinued the case-method after having given it a fair trial. It has the advantage of making the student do his daily work. He is obliged to read the cases and reduce them to written abstracts. But that does not complete his preparation for the class-room—merely condensing cases in his note book is only preliminary to his analysis of the court's opinion. The fundamental aim of the case-method is to have acquisition of knowledge attended at every step by corresponding development of independent thinking; to have the student a seeker of truth, one who will test by the light of his own reason the soundness of the reasoning in every opinion and decision, whether or not from the pen of Chief Justices as renowned as a Marshall or White of the United States Supreme Court or a Shaw or Rugg of Massachusetts. This readiness the student must provide daily for the class-room, for, when called upon to read his written abstracts, he is also required to account for his own agreement or disagreement with the reasons assigned by the court in its opinion and decision. His explanation usually evokes a discussion in which his fellow students and Professor take part. During the disputation each is expected to maintain the attitude of the investigator—to preserve independent thinking in a mind always open to conviction. The case method does not invite the student to give slavish adherence to the text-book writer or to the rounded period of the lecturer. The Professor, of course, gives explanations and citations, and outlines the evolution of the law by giving the state of the authorities; but he is not entitled to coerce the legal mind of the student. Today, generally the case-method is founded on a book of cases and the Professor's instruction, which may be termed lectures. Thus, the lecture system, in an attenuated form, is co-operating. Again, hand-books or text-books may also be used for references, the students being directed to read sections bearing on the matter before the class. The case-method in the Catholic University Law School includes case books, discussion, supposititious cases, instruction, and consulting reports, digests, text-books, encyclopaedias, legal periodicals, etc., in the Law Library.

The Law School is supposed to prepare the student for the practice of law. The more its methods bring the student into contact with conditions similar to those with which he, as a lawyer, will be concerned, the more it justifies its existence. When a client consults a lawyer, he (the client) tells a story—lawyers need never fear the Federal Anti-Trust Decisions on "stories," the competition is too keen.

outside the profession—consisting of certain facts, and the client wishes to know the law—he wishes to be advised. Lawyers do not pretend to be like a water-faucet,—turn the faucet and the water flows until the reservoir is emptied. No sane lawyer claims to be able, on the spur of the moment, to give the law on every set of facts. Judges of Supreme Courts, even after deliberation, have been known to question the interpretation of other Judges on the same Bench—which accounts for divided courts and dissenting opinions. Assuming that the client's question requires study, the lawyer consults the law books. If it or some question analogous to it has already been decided by the Supreme Court of the lawyer's State, he has a comparatively easy task. But when it has not been decided by any Court, or decided by a Court whose reasoning the Supreme Court of the lawyer's State is not likely to follow, the lawyer must forecast the probable opinion and decision of his own Supreme Court. The Supreme Court will not ordinarily expound law except in actual cases which have been brought to its attention by lower courts. In such an instance as this, the lawyer can expect no assistance from the Supreme Court, and his client's question requires a prompt solution. This is an illustration of the advantage the lawyer, trained in the case-method, has over one who has merely acquired knowledge and neglected independent thinking. Text-books and notes, taken in student-days while listening to lectures, may suffice on some occasions, but when the unsolved problem is approached—and every lawyer worthy of the name aspires to a higher mission than that of a phonograph—there is no substitute for the legal mind. And, to attain the legal mind, the case-method seems to be the best device extant.

MOOT COURT

The Moot Court is an important feature of the work in this Law School. It aims to give the student practical experience in pleading, practice and forensic oratory. The appointments of the Moot Court, which are identical with those of a regular court-room, give to the student at the outset, a correct conception of judicial dignity and order. A member of the Faculty presides over the Moot Court, while the clerk, sheriff, court crier, messenger and jurors are drawn from the student body.

Attendance at, and participation in, all the exercises of the Moot Court, are obligatory on all regular students. It is believed that the student, thus engaged for three years, will have an opportunity of familiarizing himself with court procedure, and graduation day will find him a creditable trial lawyer, considering his age.

The cases tried in the Moot Court give appearance of painstaking preparation. The students serve as counsel and witnesses. Visitors at the sessions of the Moot Court wonder at the range and depth of understanding displayed by the students who are counsel, and by student witnesses posing as experts in handwriting, medicine and insanity, as veterinarians, manufacturers, engineers: civil, mechanical, electrical, etc., etc., until it is explained that each student, assigned to act as counsel or witness in a case, is supposed to get from students in other Schools of the University whatever information they can give relative to the general subject-matter of the trial; and that if it happens to be concerned with a subject not taught in the University, outside sources are consulted. The Moot Court besides preparing students for the trial of cases is also taking the young men into other fields, and they gain much practical information outside of law. This is emulating the lawyer in practice. The lawyer who tries a case, for example, one turning on the

defect in a passenger elevator, will fortify himself with sufficient data about elevators in general and the particular one in question to be able to protect his client's interests. And the young men in the Moot Court follow this actual procedure.

LAW CLUB

The Law Club is a student organization conducted under Faculty supervision. Its meetings are held weekly and the attendance of all members of the Law School is required. The purpose of the Law Club is to foster and encourage the study and discussion of legal problems and principles.

To accomplish this object, the students are trained to prepare cases for argument after the manner and form obtaining before an appellate or Supreme Court. Each student is given an agreed statement of facts, containing one or more principles of law. He is instructed to appear as counsel for one of the litigants, and to prepare his case for trial. This preparation involves the analysis of the statement of facts, the formation of a theory deduced from such analysis, the search for authorities and precedents, and the drawing of a brief in support of his position. Finally, the case is orally argued at a regular meeting. The experience gained by the student under this method is invaluable. It gives him confidence in his own ability to prepare and argue cases under conditions very similar to those encountered in practice.

At stated intervals, prominent lawyers and laymen lecture to the members on legal and quasi-legal subjects. It is believed that a careful and critical selection of lecturers, during the three years' residence of each student, will give him practical knowledge of many subjects.

DRAWING DEEDS, WILLS, ETC.

The students are also given a systematic course in drafting legal documents, and an earnest attempt is made to have each graduate able to prepare the papers that are ordinarily drawn in a lawyer's office.

APPLIED PSYCHOLOGY

A course in Applied Psychology, as it concerns the testimony of witnesses in a court-room, is also offered. This gives the law-student at least a passing glance at the many ways in which an honest witness, meaning to tell the truth, may be mistaken. As soon as psychologists discover a reliable means of unmasking the untruthful witness, we shall cheerfully incorporate such a course in the curriculum.

LEGAL ETHICS

Some years ago, the American Bar Association, alive to the fact that a sufficiently high ideal of the lawyer's moral responsibilities was deplorably lacking in some lawyers, decided that a six months' course in Legal Ethics should be an obligatory course in the curriculum of every Law School. In accordance with this recommendation, such a course is a part of our curriculum. In it the student obtains, primarily, a thorough grounding in the fundamentals of Ethics—the nature, source, and authority of the moral law, the origin and scope of natural and positive rights, the basis of justice, the origin and nature of the State, and the authority of the Civil Law. Following from these principles are expounded the lawyer's special duties towards the courts, towards his clients, towards his brother lawyers, and towards the community in general. The chief aim of the course is

to instil into the student's conscience not merely the knowledge of his obligations but also the firm determination to fulfill them faithfully and honorably in his professional career.

LAW LIBRARY

From the day on which the student enters the Law School to the year when his Bar Association holds his Memorial Exercises and spreads on the records of the Court those too often belated compliments to "our departed brother," statutes and common law monopolize not only his days but often his nights, too. Statutes are enacted by Congress and the legislatures of the respective states. While much preparation seems requisite for a lawyer, there are no schools primarily designed for training legislators. Already there are over ten thousand distinct statute publications of from one to twelve volumes each. The lawyer, however, is usually concerned with only the Statutes of his own state and the Federal government.

There are also more than three and a half million points that more than a million cases have decided; and through these the courts have declared that this or that principle of the Common Law applies or does not apply to certain facts. The decisions of one's own State are of major importance, but it not infrequently happens that, in the absence of an adjudicated case in one's own State, the decisions of other States are necessary to sustain a client's position. Constitutions, Treaties, Statutes, American Reports, English Reports, Text-books, Encyclopaedias, Digests, Search-books, Legal Periodicals and Opinions of Attorneys-General and other eminent lawyers—these are some of the "tools" with which the student works, and "just as necessary as the tool chest is to the mechanic, the Law Library is to the law student and lawyer."

The efficiency of any Library is proportional to its use. Libraries have existed, numbering thousands of volumes, containing living and dead men's printed thoughts, and those libraries were as truly graves (for books) as the tombs that contained the remains of the deceased authors. The recorded daily attendance of the student readers in a Law Library, together with a fairly accurate account of the time spent by each student might be not only an index to the earnestness of the student, but also a fair measure of the proficiency of his Professors. This follows, because the Professor of Law, to be efficient, should keep abreast of the latest court decisions on his own subjects; he should cite the important ones in his classes; and should have his students understand that a knowledge of them will be needed in the written examinations. Where that is done, students not only have the "Law Library habit," but it becomes more confirmed every day.

LAW LIBRARIAN—QUALIFICATIONS AND DUTIES

The Trustees of the Catholic University last year by vote placed the Law Library under the control of a Law Librarian to be nominated and elected for terms of three years by the Faculty of Law, subject to confirmation by the Rector of the University. This action is in accord with the practice in the better Law Schools of the country. It insures the autonomy of the Law School. The Law Library is logically as indissolubly connected with the Law School as the laboratory and workshops are with Chemistry and Mechanical Engineering. The law student's hours in the lecture hall, Moot Court and Law Club must be augmented by many more hours in the Law Library. The study there calls for guidance, too, and the competent guide is he who, himself a lawyer and a student of law, under-

standing the law student's difficulties, can make them serve to stimulate the student's zeal to seek not merely a solution of the immediate difficulty, but also to acquire a knowledge of questions cognate to it. This, suggestion, rightly directed, can do. The law student realizes that "knowledge is power"—the student who has survived the examinations of the First Year is now being considered—he knows that, when he graduates, the capital with which he begins the practice of law will be the store he has garnered as a student.

But beyond the merely utilitarian estimate, the law student has another, a loftier one from which he finds a more potent motive for industry and zeal. In the study of law he encounters all the important threads that make up the warp and woof of human history. Back of every case were living persons. The decision was not a mere academic matter; it affected the welfare of those concerned. Life, not only of individuals but also of generations, is reflected in opinions of courts and statutes of legislatures. Democracy's tedious ascent, now going ahead, then slipping back, but averaging progress down the ages; bigotry's "poison gas shells," aimed not infrequently at "The Faith of Our Fathers," perchance at consecrated women who were raising the fallen, nursing the sick, or caring for the orphan; labor, ertswhile serf, liberated gradually but no less slave through dependence on unfair wage which, too often, was earned in unsafe and unhealthful surroundings, finding, in the nineteenth century, an advocate in Cardinal Gibbons, who obtained approval of the Knights of Labor from the great Pontiff, Leo XIII, thereby hastening the era of collective bargaining; history—political, constitutional, religious and industrial—philosophy; ethics; sociology; economics; and the sciences—all of these are depicted and recorded in the *law books* on the shelves of the Law Library.

MODERN LAW LIBRARY METHODS

The Law Librarian is also the custodian of the Law Library which "should be a carefully rounded up *selection* of books, not a collection." Since law books are "the tools with which the law student works," each "tool" should be instantly available. Hence, the classification must be adequate and scientific. It cannot be constructed by one ignorant of the law. Dr. George E. Wire, the eminent and progressive Law Librarian of Worcester, Mass., has already rendered many invaluable services to the advancement of his profession, one of them being K of the 7, Cutler Expansive Classification. Dr. Wire's scheme is in operation in the Catholic University Law Library, and has justified his belief that "law books are just as susceptible of classification as any other books."²

Classifying is accompanied by suitable cataloguing, shelf-listing, and book-marking. The card catalogue, for the use of students, contains subject and author headings, together with as many different heads as is necessary. This catalogue places before the student all the resources of the Law Library not mentioned in Digests, Cyclopaedias, etc. The shelf-list, on the other hand, is only for official use of the Law Librarian, and is confined to author headings. It serves a very useful purpose by showing each volume, grouping the books in each sub-division of law, and giving the total number of books in the Law Library, besides furnishing a means of identifying immediately any missing book. By grouping the books in sub-divisions it not only presents the list of books in each, but also furthers a comparison of the various sub-divisions. It thereby tends to the development of greater symmetry in the Law Library as a whole, for it dictates to the Law Librarian the branches of law he should favor in his purchases at any particular time. By way

of parenthesis, it may be stated that the Catholic University Law Library has not lost a book since March 26, 1912.

Book marking includes stamping, numbering and labelling. All entries in the card catalogue, shelf-list and on labels are typewritten, insuring uniformity and legibility.

In addition to the foregoing, these records are used in the Catholic University Law Library, forming a complete check on all purchases and obviating the liability of paying bills twice: accession book, voucher book, order book, binding book, periodical register and withdrawal book. The periodical register shows when each number, part or volume of the periodicals and continuations is received, and likewise when it is not, in which event an immediate inquiry is instituted. Carbon copies of all correspondence are made and filed in the proper folder. A Visitors' Register completes the enumeration, and it has become one of the most interesting books in the Law Library. In it are some autographs that are almost priceless, and time will increase their number. They were inscribed by distinguished men and women in all walks of life, and the wide distances traveled by some signers, are illustrated very strikingly by a page whereon the names of two Bishops from Australia are followed by those of a statesman and his wife from Peru.

PRESERVING THE BINDINGS OF BOOKS

Whether or not a visitor manifests any interest in the features of the Law Library described up to this point, he usually does when he reaches the room devoted to lucellining and varnishing—processes devised by Dr. Wire for preserving the bindings of law books.

A few prefatory notes on binding may be introduced here:—

"The older English reports, abridgments, and text-books were bound in full English calfskin, tanned by hand, done on honor, largely using vegetable materials and consuming weeks and months in the curing of the skins. As time wore on, sheepskin began to be used, and these skins were tanned and cured in the same manner as were calfskins, the difference in wearing quality being but little in favor of the calfskin over the sheepskin; both were used down to about 1825, not only for law books but for all books, so small was the book production of that time compared with the present.

"About this time, both in England and America, cloth began to be used for binding of books in history, literature, and general works; and cloth continues to be used in England, in many cases being regarded as only a temporary binding, the top edges being left uncut and fore edge and bottom rough, it being presumed by the publisher that the book will be bound by the purchaser. On the continent this idea is carried still further, and books are commonly issued in paper covers with no pretense at binding. In the United States cloth grew in favor as a binding material and it became the permanent binding for all class of literature except law, medicine and theology; these three classes still clung to calf or sheep full binding. By 1860 medicine and theology began to appear in cloth binding, and in the next decade grew so much in favor as to supersede sheep which had long before taken the place of calf for binding. Now medicine is offered in half morocco as an alternative binding, and theology is largely in cloth. Through all these years law has clung to leather, more so in this country than in England, for the English publishers have been sending out their law books in cloth cases for the last twenty years. . . . [This was true when written in 1902, but now the tendency in the United States is to bind even law books in buckram.]

"The fundamental principle is that all animal fabrics last longer in the hand, all

¹ First Annual Report, Worcester County Law Library, p. 5, Worcester Mass., 1899.

² Seventh Annual Report, Worcester County Law Library, p. 22, Worcester, Mass., 1905.

vegetable fabrics last better on the shelves. A cloth binding will stand on the shelf under the influence of gas, light and superheated air for years in good condition. A leather binding, particularly calf or sheep, will rot out in a few years under the same conditions. Morocco will endure longer than sheepskin, for the modern sheepskin is, without doubt, the worst covering put on books at this time. All woolly skins are weaker than hairy skins to begin with, and the process of tanning is a cheaper one with sheepskin than with calfskin or goatskin. Furthermore, the skin of an immature animal is weaker than that of a mature animal. Calfskin is that of an immature animal and is not so strong as goatskin which is from a mature animal. Mineral acids are used in tanning sheepskins and are not sufficiently cleared or neutralized, and the remaining acid, especially when assisted by strong daylight, gas, and superheated air, soon reduces the skin to powder. The mineral acids are used to some extent in tanning the poorer grades of morocco, especially the dark colors, and with much the same effect. The better grades of morocco are tanned with vegetable agents and expensive dressings used in finishing them. Furthermore, all of these skins, calf, sheep and morocco, are split in processes of tanning and curing, and are thus deprived of much of their strength. Calfskin is generally split so thin that it loses most of its strength, and from being the strongest skin in the boot and shoe trade, becomes the weakest skin in the binding trade. Before any of these skins are applied to the book they are still further reduced by paring or skiving until they are weaker than buckram and in many instances hardly stronger than a heavy linen paper.⁷³

Lucellining and varnishing have been applied in the Worcester County Law Library since 1903. Sufficient time has elapsed to establish the efficacy of the processes. They have been used in the Catholic University Law Library for four years, and the results warrant the belief that detailed information relative to them will be welcomed by clergymen, lawyers, physicians and others having libraries of their own, and in not a few schools, convents and monasteries. Dr. Wire's complete paper on *Leather Preservation and Book Repairing* is in the appendix to the Thirtieth Annual Report of the Worcester County Law Library, published in 1911. As that Report is not now easily obtained, these selections are inserted here:—

"So many inquiries, personally and by letter, have been received concerning our methods of preserving leather, and repairing books, that it seems best to explain somewhat in detail, these methods, and to give still more and further information on these and related subjects, for the benefit of those interested. Careful examination of all the books on practical bookbinding, published in England and America for the last sixty years, shows that no adequate treatment of the subject of leather preservation has been accorded to it in any of these works. Conversation with American, English, Swedish, and Finnish bookbinders has proved that they were ignorant of the first principles of leather preservation.

"Of course the expensive bookbinders have in their employ experts who can and do clean and repair fine bindings, just as they have experts who can clean and repair the printed pages of these same rare and costly volumes. But these processes are largely either trade secrets, or handed down from one generation to another, and are not available for the use of the general public.

"These remarks will apply to any leather covering, where the color is not so delicate as to be affected by the preservative.

LUCELLINING

"Materials needed are lucelline, varnish, air, sun, strength, patience, observation and time. We use lucelline put up for medical use by the Lucent Oil Co., of Philadelphia, Pa., and generally to be obtained from any large paint and oil house or wholesale druggist. But any other high-grade product of this character will do. The ordinary commercial vaseline, which used to retail at 10 cents a pound, is what we began our work with, but in ordering a supply we were given lucelline

⁷³ Fourth Annual Report, Worcester County Law Library. pp. 8, 9, 10, Worcester, Mass., 1902.

which now brings 20 cents a pound, and it has been so satisfactory that we have used it entirely for the last two years. Varnish means Zinsser's best French book-binders' varnish, light color, costing us \$1.75 a quart bottle. The work should be done in a well-lighted, airy place, better in the summer months when windows can be opened, than to depend entirely on artificial heat to dry in the lucelline.

"A smooth pine table, some pine shelves to hold one or two hundred volumes are necessary. The agent is best applied with the bare hand, the nails should be cut short and sleeves cut short or rolled up, a long frock or apron should be worn by the operator. If the floor be an oiled concrete floor such as we have in our stack room, no damage will be done, also if it be an ordinary hard pine floor. But if it be any stone floor, or be covered with any substance like linoleum or cork carpet, it were best to protect the floor or covering with layers of heavy paper or else use sawdust on it. All surrounding and contiguous objects, shelves, trucks, floor, etc., are liable to become more or less anointed, so that due warning should be taken of the dangers and consequences. Plenty of soft cloths and one or two small pans for holding the agent should be provided and of course opportunities for washing up at the close of the day's work.

"Labor will cost from 15 cents an hour upward according to circumstances. The work can be done by your janitor or charwoman just as well as by an outsider. College libraries can utilize student help. Any person of ordinary intelligence and sufficient strength and judgment can do the work. One of your own staff can do this work a few volumes at a time, and watching them to see when they are dry, can go on with a few more volumes. In damp or muggy weather, such as the dog days, we found the progress was slow, the lucelline would not penetrate the leather.

"One person should not be expected or allowed to do more than 85 octavo volumes in one day of seven hours. If the work needs to be rushed more than this, put on more helpers. Each volume should be rubbed from three to five times according to the condition of the leather, to insure the best results.

"From 20 to 50 volumes to be treated being placed on the table, the operator being suitably attired and having a small panful of the agent before him, places a volume on the table, back up, and first anoints the back, rubbing it well into the grain of the leather. The sides are next treated, also the edges, care being taken not to get any on the paper. Small portions should be used and well rubbed in with a firm flexible hand. The first application will rapidly absorb as a general thing; then a second lot is put on and well rubbed down as before. Care should be taken to get more of the agent into the back and the edges of the back in proportion of 2 to 1 or 3 to 1, to that rubbed into the sides. The volume is now put on the drying shelves, a half-inch or so between it and its fellow, and the next volume is taken in hand. Too much stress cannot be laid on this matter of rubbing in the agent. The labor costs more than the material, but good, hard, conscientious and faithful rubbing is the main part of the treatment. It is the only way to incorporate the preservative in the leather. Merely dabbing it on with a cloth or pad of cotton and rubbing it off again, while of course better than nothing will not give good results. Putting on a quantity at a time and depending on itself to dry in will not do either. . . . No light rubbing with pads of cotton or cloth will take the place of the bare hand, full palm being used.

"The volumes should remain on the drying shelves at least over night, or if that cannot be done, from early in the morning until late in the afternoon. They are then carefully examined and all surplus material rubbed into the dry spots of the leather. If possible they should remain out of the regular shelves another day before being wiped with a soft cloth and spaced out on the regular shelves.

"These are the general principles of the process as clearly and distinctly stated as can be on paper. Much difference will be found between the leather on any set of state reports, even when long runs are bound at the same time. This will be true of long runs of periodicals covering approximately the same period of time. This difference will be more apparent in the covering of reports or periodicals, bound as they appear, volume by volume or year by year, whether by the same binder or not. The skins will vary constantly. Sheep as a rule absorbs more lucelline than does calfskin. Then again some sheepskins are alum tanned or have other dressings which prevent their absorbing as much of the preservatives. The older sheep-

skins, like the older calfskins, are the best skins, and have the best tannage. The board under the leather also makes some difference in the matter of absorption and there is probably some difference between glue and paste used to fasten the leather to the board. The operator should exercise judgment, and be able to learn quickly, by the feeling of the leather, just how much of the agent to use, and to estimate how much of the agent the leather will absorb. Too much stress cannot be laid on the question of rubbing and rubbing and rubbing again by strong flexible hands. It will not do to daub a lot of the agent on the leather and trust to luck and time for the absorption of the agent.

"Our first work of this kind was done in the summer of 1903, and we did not use as much of the preservative as we do now. But the books so treated are looking well and wearing well. The leather has a firm yet soft feeling and the disintegration and decay have been arrested. Does this leather so treated have a tendency to collect dust and dirt? Not according to our experience in this library. On the contrary it to a large extent, dependent on age of binding and conditions of leather, arrests decay and stops disintegration so common in law libraries and document collections. We are cleaning the books in the stack room constantly, and before they were all lucellined, the difference was marked between the aisles where were the lucellined and the unlucellined books. In the former aisles there was little or none of the small particles of decayed leather to be seen on the floor after they had been taken from the shelves and wiped with a damp cloth. In the latter the mere rubbing or wiping with a damp cloth, not only left its marks on the cloths, but more or less particles were constantly falling on the concrete floor of the stack room, to be brushed up and removed later. We wish here to emphasize the fact that we do not recommend this process except for any leather whose color or shade will stand the change without harm. The darker shades of calf and morocco as yet have not been treated by it only in isolated examples. So far as we have seen in these few examples it does not make any perceptible difference in the shade. But we do not recommend its use on the delicate shades of calf or morocco such as are found on gift books. The whole subject of fancy and expensive bindings is outside the limits of this article. There are private or secret processes and expensive binders for such work."

[N. B. Cloth bound books are *not* lucellined—they are only varnished, while leather binding should be lucellined before being varnished.]

VARNISHING

"Using Zinsser's light colored book varnish reduced one-third with denatured alcohol, we put a small quantity, not over one ounce at a time, in a small enamel or earthen cup or pan, and with a flat camel's hair brush one inch wide, we proceed as follows: Slightly opening the covers, leaving both of them free, and holding the book by the fore edge in the left hand, apply the varnish with the brush in the right hand, quickly, lightly and evenly, first to the back and then to the sides and edges. This will allow the back to dry in time to receive a second coat before the volume is laid face down, or stood erect, to dry a few hours, better over night, before going back on the shelves.

"If the weather be damp and moist the book is liable to be sticky or tacky and of course if packed too closely with other books will adhere to them. This varnishing over the lucelline seals the leather and gives it a clean hard surface very agreeable both to sight and touch. We also varnish the backs of all smooth finished *cloth* bound text books, and if the cloth is extra light colored or subject to much usage we varnish the entire book. All dirt, dust and mud may be instantly wiped off the varnished surface with a damp cloth. Pastewashing and varnishing tends to crack and destroy the leather, and does not soften or preserve it in the slightest degree. But the combination of lucellining and varnishing in our experience is the best thing for leather bindings.

"Our work has been exclusively on law books and law leathers, but these processes in whole or in part, or a modification of them are suited to other leather bound books in other libraries. In all public and college libraries having what is known as the sheep bound sets of government documents, will be found hundreds if not thousands of volumes needing lucelline just as did our sets of state reports.

Also all the whole or half-calf or sheep bound sets of periodicals, societies and transactions need the same treatment. In case of much used sets, as *North American Review*, it might be advisable to varnish as well as lucelline. Also sets in half cow or goat as well as full bindings may be much improved by using this process. In the case of single volumes or small sets, especially in morocco, one-half or full, of dark shades where the leather is soiled or dirty, it may be advisable to wash them in ivory soap and water. Care, of course, should be taken to dampen the entire leather surface and not to wet the end papers, or in case of one-half or three-quarter bindings not to dampen the side paper or cloth. So much care is not advisable in ordinary sheep bindings, although as a rule any preservative penetrates the damp leather quicker and deeper than the dry leather. We thus washed and lucellined a full bound book in dark green morocco and then varnished it, producing an admirable effect and much improving what before had been a soiled and disreputable binding. Of course in treating one-half or three-quarter bindings care must be taken not to get lucelline on the end papers or side cloths or papers. It does them no good and only stains them. If it can be afforded, and such cloth sides are smooth finished cloth, they may be much improved by a coat of varnish.

"These methods are also applicable to one-half or three-quarter bindings used in so many public libraries for fiction and juvenile, or to the publishers' bindings of ordinary cloth, or the A. L. A. re-enforced bindings, or the various special one-half leather bindings now on the market. More than any of these is the full process needed on the cheap one-half leather bindings, usually cowskin, cowskin buffing or sheep roan which many of the smaller libraries are forced to use on their hardest used books, fiction and juvenile. These books rot out or crack out in a short time and need the preserving power of the lucelline. More than the longer lived and better leathers do these cheaper leathers need the preservative. These leathers, cow or sheep skin, need as much or more care than the better leather, full covered sheep books. One heavy coat of lucelline well rubbed in with some extra on the back, should be allowed to dry thoroughly before the second coat is applied. This second coat should be done carefully, pains being taken not to leave any dry spots. When this second coat is thoroughly dry and the new life is apparent, then may the leather be varnished and of course the paper or cloth sides may share in this coat, and the book have plenty of time to dry. Then you have a book which, if reasonably well bound in the first place will stand about all possible abuse from the careless borrower whether adult or child.

"It goes without saying that the smaller the book fund and binding fund, the more imperative is the need of economy in binding and repair to make the money go as far as possible. This process when applied to the newly rebound book before issuing, will add 50 per cent to the life of that binding. Even with the older and much worn and soiled binding, it will materially prolong the life of the binding, and increase the use of the book by so much.

"We disclaim any empiric methods and give only the results of our own investigations, observations and work, which has long passed the experimental stage. We have within the last three years lucellined 10,484 volumes. We are aware that there are other agents, and other processes, but we give here what we have tried and found good. Nor do we claim unreasonable virtues for these processes, but this we do claim, that for the money cost, from one cent to three cents a volume according to price of labor and materials, we have not yet found any process so efficacious, easy and satisfactory."

GROWTH OF THE LAW LIBRARY

The growth of the Catholic University Law Library is evidenced by this table compiled from annual reports: During the academic year of 1912-13, the Law Library consisted of "nearly 2,000 volumes;" 1913-14, "nearly 4,000 volumes;" in 1914-15, "nearly 5,000 volumes;" 1915-16, "nearly 8,000 volumes;" 1916-17, "over 9,000 volumes;" 1917-18, "over 10,000 volumes," and, at this writing, 12,681 volumes.

*Thirteenth Annual Report, Worcester County Law Library, Appendix, Worcester, Mass., 1911.

GIFTS

Since April 10, 1912, when Bishop Harkins, of Providence, donated the Rhode Island Reports, 315 benefactors have presented the Law Library with 6,244 law books, 3 portraits (two judges and a lawyer) and \$650 for binding purposes. Space does not permit noting here the names of all donors, or recording again the gift of each. The annual catalogues of the Law School from 1914-15 to 1918-19, inclusive, have already done so under the heading "Benefactors of the Law Library." And succeeding catalogues will continue to make public acknowledgment of all donations to the Law Library during the twelve months from March 15, of the preceding year—the catalogue being usually printed in April.

THE JUDGE JOHN M. MITCHELL MEMORIAL LAW LIBRARY

The Trustees of the Catholic University of America at their stated meeting on Wednesday, April 22, 1914, by vote established *The Judge John M. Mitchell Memorial Law Library*. This action was made possible through the generosity of Misses Agnes and Marion L. Mitchell, of Concord, New Hampshire, who wishing to perpetuate their father's memory, made their gift on the following conditions:—

"I. The Law Library of our deceased father shall be installed permanently in the School of Law of the Catholic University of America, and it shall be designated and known always as:

'The Judge John M. Mitchell Memorial Law Library.'

"II. The Law Library of our deceased father shall be kept intact always in the School of Law of the Catholic University of America for reference use only, and no book in it shall be taken from the School of Law of the Catholic University of America for circulation purposes.

"III. The Catholic University shall erect in its School of Law a fitting tablet commemorating the life of our deceased father, and shall place above the books, that he prized so highly, a picture of him, which we will donate.

"IV. Our father's name, Judge John M. Mitchell, and our deceased mother's name, Mrs. Julia C. Mitchell, shall be placed on the roll of 'Deceased Benefactors' of the Catholic University of America.

"V. Our names, Agnes Mitchell and Marion L. Mitchell, shall be placed now on the roll of the 'Living Benefactors,' and at our deaths shall be transferred to the roll of the 'Deceased Benefactors' of the Catholic University of America.

"VI. The Trustees of the Catholic University of America at their stated meetings on Wednesday, April 22, 1914, shall vote to accept our gift on the conditions, that we have here mentioned."

Judge John M. Mitchell was born at Plymouth, July 6, 1849, the oldest child of John and Honora (Doherty) Mitchell, who came to this country from Ireland in 1848. When John M. Mitchell was born, his father was employed in the work of building the Boston, Concord and Montreal Railroad; but soon after he engaged in farming, and Judge Mitchell's boyhood days were spent upon a Vermont farm, much of the time in Salem, now a part of Derby. He attended the District School and at the age of fifteen entered Derby Academy. His course there was interrupted now and then for the purpose of teaching, his first position being in the town of Holland when he was sixteen years of age. He taught for six consecutive winters, and at the age of nineteen became Superintendent of Schools of the town of Salem, remaining there two years.

He began the study of law with Edwards and Dickerman at Derby, but in 1870 entered the office of Harry and George A. Bingham, of Littleton. He was admitted to the bar in 1872, and was at once taken into partnership with Harry Bingham,

which continued until the death of the latter in 1900. In 1881 a branch office was opened at Concord, and Judge Mitchell went there to reside. Before moving from Littleton he had served the town during two terms as Selectman, and the county as Solicitor from 1879 until his removal to Concord.

In Concord he served in the legislature at the session of 1903 and in the Constitutional Conventions of 1902 and 1912 from ward 4, although it was a strong Republican ward and he was a steadfast member of the Democratic party. At the last convention he was the chairman of the Standing Committee on the Judicial Department. He was also the minority party member of the Railroad Commission from 1888 to 1891, when he resigned. He served as a member of the Democratic State Committee of New Hampshire for many years and was chairman of the Democratic State Convention of 1888. In 1903, he was Democratic nominee for the United States Senate. He was for nine years a member of the Concord Board of Education, serving as the chairman, but declined further renomination. He was for many years a trustee of the New Hampshire State Hospital, and a trustee of the Margaret Pillsbury Hospital of Concord.

In a professional way he was prominent, having been identified with the most momentous railroad litigation that concerned the Courts of New Hampshire for a third of a century. His firm was leading counsel against the leasing of railroads from 1878 to 1884; for the Concord road from 1884 to 1888; for the Concord and Montreal, successors to the Concord, from 1891 to 1895, and for the Boston and Maine, successor to the Concord and Montreal, as its chief counsel in New Hampshire from 1907 till his appointment to the Bench in 1910. His practice was as broad as the civil docket, and he frequently appeared before the Court in every county in the State of New Hampshire, and before legislative committees in great number. He was entrusted with much probate business, having administered many large estates, and at the time of his death was still trustee of several.

He was the advisor of the Bishop of Portland (Me.) in all civil matters in New Hampshire for years before the creation of the Diocese of Manchester (N. H.) in 1883. Subsequently, the late, lamented Bishop John B. Delaney gave him unfaltering trust, and he had the confidence of the Right Rev. George A. Guertin, D.D., the present Bishop of Manchester.

He was appointed a Judge of the Superior Court of New Hampshire by Gov. Henry B. Quincy on September 7, 1910, and was most active in the work of his position till his death on March 4, 1913. John H. Riedell, Law Reporter of the Supreme Court of New Hampshire, has given the following estimate of Judge Mitchell:

"John M. Mitchell was successful as a lawyer, because of his ability and industry, his unquestioned integrity, his unswerving loyalty, and his absolute honesty and fairness in dealing with fellow members of the bar; and the qualities which brought him success as a practitioner made him an able, useful and universally respected judge. I knew him well for more than thirty years, and I believe that the world is better for his having lived in it."

Since the establishment of the Memorial, Judge Mitchell's two daughters have kindly donated certain continuations and have also made generous provision for rebinding. Every book in this magnificent working library had been put in first-class condition, and the portrait of Judge Mitchell with the bronze tablet beneath had been placed on the south wall of the Faculty Room of the Law Library—the loca-

tion selected by his two daughters—before the recent untimely death of Miss Marion L. Mitchell occurred.

Judge John M. Mitchell was the first Catholic elevated to the Bench of the Superior Court of New Hampshire, and his career was an apt illustration of the success of the practical Catholic in an erstwhile unsympathetic environment. His life will serve as an inspiration to present and future students in the Law School of the Catholic University of America. And the law books he prized, are daily benefiting young men from every section of the country, for the Law School has students from as far west as Oregon, as far south as Louisiana, as far north as his own beloved State—New Hampshire.

The studious lawyer grows attached to his own law books. He can see reflected in them the story of his own career. The early struggle for professional standing is represented on his shelves by but few law books—at this stage notwithstanding that clients were "few and far between," a law book *was* ordered occasionally, and when it arrived his autograph and the date were duly inscribed on the fly leaf; later, law books were purchased maybe two or three at a time or even a half dozen, for some were beginning to speak of him as "a coming young man," and were advancing the prophecy toward realization by retaining him; later still, law books were delivered at his office in ever increasing quantities, and, while his name may have been but stamped or embossed on the fly leaves, they are probably associated with this and that important case, and recall epochs in his practice. The law books gathered in a long and active career at any of the great Bars of this country, often symbolize the individual professional life and measure the steps in it. And, after death has summoned the lawyer or judge before the Judge of Judges, it is sometimes pathetic to observe the disposition made of his treasured law books. Where necessity requires them to be sold or they remain with a son or partner to continue an established practice—there is room for no dissatisfaction. But when one finds, among the odds and ends of a second-hand store or auction room, volumes bearing the autograph of some former leader of his Bar, one cannot help wishing that the owner had made *his own will* in the years when he was making wills for clients, and that he had inserted therein a clause relative to his law books.

It is related of Judge Mitchell that when he sacrificed the princely income of his practice for a place on the Bench, he said: "I shall be the first Catholic elevated to the Superior Court Bench of New Hampshire, but once the precedent is established, other Catholic lawyers will be judges in this State." His prediction has already been partially fulfilled. May it not be hoped that his Memorial Law Library, the first to be founded in the Catholic University Law Library, will also be followed by the organization of many other Memorial Libraries, perpetuating the names and fame of Catholic Judges and lawyers who, though departed from the activities of this life, will steadily co-operate with the Catholic University Law School and Law Library through their assembled law books and the lessons to be drawn from their lives?

OTHER VALUABLE DONATIONS

Other valuable gifts to the Law Library from April 10, 1912, to March 15, 1918, were made by these benefactors in the following States:

Arizona

Hon. Robert E. Morrison, Prescott—
Arizona Reports.

Connecticut

- Mrs. J. P. McMahon, Waterbury—
The law books of her deceased husband, the late J. P. McMahon, Esq., of Waterbury.
- Right Rev. John J. Nilan, D.D., Hartford—
Connecticut Reports, Digests and Statutes.

District of Columbia

- Dr. Thomas C. Carrigan, Washington—
69 Text Books.
- Justice John H. Clarke, Washington—
Records and Briefs of the United States Supreme Court. A priceless acquisition for which the Law Library is greatly indebted to the distinguished jurist.
- Mrs. E. O. Forney, Washington—
127 Text Books.
- Very Rev. Henry Hyvernatt, Washington—
56 Text Books.
- Hon. James D. Maher, Washington—
Portrait of Chief Justice White.
- Right Rev. Thomas J. Shahan, S.T.D., Washington—
53 Text Books.

Florida

- Hon. Alex. St. Clair Abrams, Treasurer of Florida Committee, Jacksonville.
- Hon. Alston Cockrell, Jacksonville.
- Hon. C. M. Cooper, Jacksonville.
- Hon. Charles P. Cooper, Jacksonville.
- Hon. W. E. Kay, Jacksonville.
- Hon. Thomas E. Lucas, Tampa.
- Hon. Francis B. McGarry, Jacksonville.
Florida Reports.

Idaho

- Hon. Jess B. Hawley, Treasurer of Idaho Committee, Boise.
- Hon. George E. Erb, Lewiston.
- Hon. William Healey, Boise.
- Hon. J. L. McClear, Boise.
- Hon. J. J. McCue, Boise.
- Hon. Charles L. McDonald, Lewiston.
- Hon. P. C. O'Malley, Pocatello.
- Hon. N. S. Wernette, Boise.
- Hon. E. M. Wolfe, Mountain Home.
Idaho Reports.

Illinois

- Hon. James G. Condon, Chicago—
Illinois Reports.

Indiana

- Hon. Thomas Taggart, French Lick—
Indiana Reports.

Iowa

- Hon. Martin J. Wade, Treasurer of the Iowa Committee, Iowa City.
- Walter M. Balluff, Esq., Davenport.
- Joseph C. Campbell, Esq., Charles City.
- E. M. Carr, Esq., Manchester.
- A. E. Carroll, Esq., Davenport.

Frank A. Cooper, Esq., Davenport.
 J. F. Devitt, Esq., Muscatine.
 J. M. Dower, Esq., Marengo.
 E. G. Dunn, Esq., Mason City.
 T. J. Fitzpatrick, Esq., Dubuque.
 John M. Galvin, Esq., Council Bluffs.
 W. R. Hart, Esq., Iowa City.
 M. F. Healey, Esq., Fort Dodge.
 Robert Healey, Esq., Fort Dodge.
 L. J. Horan, Esq., Muscatine.
 W. J. Keefe, Esq., Clinton.
 D. M. Kelleher, Esq., Fort Dodge.
 J. F. Kirby, Esq., Williamsburg.
 J. H. McConlogue, Esq., Des Moines.
 E. H. McCoy, Esq., Waterloo.
 Thomas G. McDermott, Esq., Mason City.
 D. D. Murphy, Esq., Elkader.
 D. J. Murphy, Esq., Waukon.
 James Nugent, Esq., Des Moines.
 R. J. O'Brien, Esq., Independence.
 Frank O'Connor, Esq., New Hampton.
 John P. Organ, Esq., Council Bluffs.
 E. M. Sharon, Esq., Davenport.
 J. J. Smith, Esq., Ottumwa.
 Thomas Stapleton, Esq., Marengo.
 D. H. Sullivan, Esq., Sioux City.
 J. W. Sullivan, Esq., Algona.
 John B. Sullivan, Esq., Des Moines.
 John T. Sullivan, Esq., Waterloo.
 Emmett Tinley, Esq., Council Bluffs.
 E. C. Walsh, Esq., Clinton.
 Eugene Walsh, Esq., Davenport.
 M. M. White, Esq., Ida Grove.
 J. L. Wolfe, Esq., Clinton.
 Iowa Reports.

Kansas

Hon. John J. McCurdy, Lincoln—
 Kansas Reports.

Maryland

Hon. William E. Walsh, Cumberland—
 English Reports.
 Lawyers' Reports Annotated.
 New Jersey Law and Equity Reports.
 New York: Court of Appeal Reports.
 Chancery Reports.
 Supreme Court Reports.
 United States: Circuit Court Reports.
 Supreme Court Reports.
 Digests, Textbooks, etc.

This gift consisted of 1,466 volumes and constitutes the most valuable donation received from one person during the period.

Massachusetts

Hon. Henry V. Cunningham, Boston, and Hon. Charles A. DeCourcy, Lawrence,
 Treasurers of Massachusetts Committee.
 Hon. Christopher T. Callahan, Boston.
 Hon. Francis A. Campbell, Boston.

Hon. James B. Carroll, Boston.
 Hon. Joseph J. Corbett, Boston.
 Hon. John F. Cronin, Boston.
 Hon. Patrick M. Keating, Boston.
 Hon. J. Raphael McCooile, Boston.
 Hon. Charles J. McIntire, Boston.
 Hon. John P. Manning, Boston.
 Hon. Joseph F. Quinn, Boston.
 Hon. Charles S. Sullivan, Boston.
 Massachusetts Reports.

Michigan

Hon. George W. Weadock, Saginaw—
 Michigan Reports.

Minnesota

Messrs. Otto, Adolph and Paul Bremer, St. Paul—
 New York Chancery Reports.
 Mr. Edward G. Bremer, St. Paul—
 Minnesota Reports.

Missouri

Most Reverend John J. Glennon, S.T.D., St. Louis—
 Statutes of Missouri.

Montana

Hon. Thomas J. Walsh, Helena—
 Montana Reports.

Nevada

State of Nevada—

Opinions of Attorneys General.

This gift could not be made without being authorized by prior legislation, so the following Act was passed by both houses of the Legislature and received the approval of the Governor on March 13, 1915:

"An Act authorizing the Secretary of State to furnish certain printed documents to the School of Law of the Catholic University of America. The People of the State of Nevada, represented in Senate and Assembly, do enact as follows: Section 1. The Secretary of State is hereby authorized and directed to donate to the School of Law of the Catholic University of America, so far as same can be furnished, one complete set of the appendices of the Senate and Assembly Journals of this State commencing with the First Territorial Session of the Legislature and extending down to the present time; provided, he shall deliver said books to such Law School in Carson City, or so as to incur no expense for freight thereon."

This extraordinary courtesy of the great State of Nevada will always be most gratefully remembered by the professors and students of the Catholic University Law School.

North Dakota

Hon. John G. Pfeffer, Treasurer of North Dakota Committee, Fargo.
 Hon. Robert Dunn, Center.
 Hon. John Carmody, Hillsboro.
 Hon. John J. Coyle, Minot.
 Hon. Edward F. Flynn, Devils Lake.
 Hon. W. D. Lynch, Lamoure.
 Hon. George A. McGee, Minot.
 Hon. George M. McKenna, Napoleon.

Hon. C. J. Murphy, Grand Forks.
 Hon. Francis J. Murphy, Minot.
 Hon. John J. Murphy, Williston.
 Hon. T. F. Murtha, Dickinson.
 Hon. P. D. Norton, Hettinger.
 Hon. W. E. Purcell, Wahpeton.
 Hon. John F. Sullivan, Mandan.
 Hon. T. A. Toner, Grand Forks.
 Hon. Fred. J. Traynor, Devils Lake.
 Hon. Francis J. Murphy, Bismark.
 North Dakota Reports.

Ohio

Rt. Rev. J. T. O'Connell and Hon. John O'Dwyer, Toledo—
 Ohio and Ohio State Reports.
 Annotated Code of Ohio.

Pennsylvania

Friends in Scranton—
 International Library of Technology.
 Hon. James L. Kennedy, Greensburg.
 Hon. A. J. Loeffler, Pittsburgh.
 Hon. Thomas J. McTighe, Greensburg.
 Hon. James A. Nugent, Pittsburgh.
 Pennsylvania Superior Court Reports.
 Hon. Walter George Smith, Philadelphia—
 Reports of American Bar Association.
 Reports of Pennsylvania Bar Association.
 Central Law Journal.
 Great American Lawyers.
 Hon. Walter George Smith, Treasurer of Pennsylvania Committee, Philadelphia.
 F. J. Bracken, Esq., Philadelphia.
 Logan M. Bullitt, Esq., Philadelphia.
 Roger Byrnes, Esq., Philadelphia.
 W. K. Camblos, Esq., Philadelphia.
 John M. Campbell, Esq., Philadelphia.
 John A. Coyle, Esq., Lancaster.
 T. M. Daly, Esq., Philadelphia.
 James M. Dohan, Esq., Philadelphia.
 Michael Francis Doyle, Esq., Philadelphia.
 D. J. Driscoll, Esq., St. Mary's.
 James Fitzpatrick, Esq., Philadelphia.
 James P. Fogarty, Esq., Philadelphia.
 Joseph P. Gaffney, Esq., Philadelphia.
 J. A. Gleason, Esq., Du Boise.
 William Gorman, Esq., Philadelphia.
 A. A. Hirst, Esq., Philadelphia.
 P. F. Kernan, Esq., Philadelphia.
 James W. King, Esq., Philadelphia.
 Hon. J. F. Lamorelle, Philadelphia.
 John A. McCarthy, Esq., Philadelphia.
 F. C. McGirr, Esq., Pittsburgh.
 Francis L. Maguire, Esq., Philadelphia.
 George W. Norris, Esq., Philadelphia.
 Bernard J. O'Connell, Esq., Philadelphia.
 Hon. A. B. Reid, Pittsburgh.
 Henry F. Stitzell, Esq., Philadelphia.
 John J. Sullivan, Esq., Philadelphia.
 Theodore A. Tack, Esq., Philadelphia.
 A. V. D. Watterson, Esq., Pittsburgh.

Hon. William T. Wheeler, Philadelphia.
 C. Percy Willcox, Esq., Philadelphia.
 James M. Willcox, Esq., Philadelphia.
 Pennsylvania Supreme Court and State Reports.
 Digests, etc.

Rhode Island

Rt. Rev. Matthew Harkins, S.T.D., Providence—
 Rhode Island Reports and Digests.
 General Laws of Rhode Island.
 Public Laws of Rhode Island.

Utah

Hon. Thomas Kerns, Salt Lake City—
 Three hundred dollars.

A portion of this generous donation was specified for and applied to binding.
 This gift was the first received for that essential purpose.

AN APPRECIATION

The Catholic University Law School and Law Library have had many kind friends, but, for the last seven years, whatever success both have attained, has been due, in no small measure, to the encouragement, advice and assistance of Hon. Walter George Smith, of Philadelphia. It was fitting therefore, that on the occasion of his election, as President of the American Bar Association, the following resolutions were adopted:

Whereas, Dr. Walter George Smith has been elected President of the American Bar Association; and

Whereas, He has, for a score of years, been unselfishly devoted to the advancement of the Science of Law through the promotion of Uniform State Laws; and

Whereas, He has, for the last decade, as Trustee, rendered invaluable service to the Catholic University of America; and

Whereas, He has been the patron and benefactor of the Catholic University Law School; now, therefore, be it

Resolved, That we, the Rector of the Catholic University of America, the Faculty and students of its Law School do hereby tender to President Walter George Smith our heartiest congratulations and sincerest wishes for many years of continued service to the legal profession, this University and our beloved Country.

Given at the Catholic University of America, Washington, District of Columbia, this fourteenth day of November in the year of our Lord one thousand nine hundred and seventeen.

(RT. REV.) THOMAS J. SHAHAN,
Rector of University.
 THOMAS C. CARRIGAN,
Dean of Law School.

NEEDS OF LAW SCHOOL AND LAW LIBRARY

Recently the second page of the cover, enclosing the Catholic University Bulletin, has carried a list of needs of the Catholic University of America. The reader must not conclude that the omission of the needs of the *Catholic University Law School and Law Library* was intentional; it was an oversight.

A New Building

The Law School needs a new building, one designed primarily for the Law School and Law Library, containing an adequate courtroom and enough lecture halls to permit three classes to be in session simultaneously.

Chairs of Law

The Law School needs endowments for new chairs—the James Whiteford Chair of Law is the only endowed Professorship at present. All Professors and Instructors who have joined the Faculty of Law since September, 1911, have been engaged with the distinct understanding that they shall discontinue the practice of law while in the service of the University, and shall make the work of teaching and the study of law their chief pursuit.

Reports

The Law Library of the Catholic University of America will welcome gifts of the Reports of the Supreme Court of every State in the United States, the English Reports, the Irish Reports, the Canadian Reports and the Australian Reports. Some of these it already has, but duplicates will increase its efficiency by furnishing its readers with better accommodation.

Statutes

Statutes and Session Laws of the Legislatures of each and every State in the United States will be most acceptable.

Law Books

Donations of old and new Law Books will be greatly appreciated. No one should hesitate to forward Law Books on the ground that the Law Books are old and seem to have no value, because it frequently happens that, among them, are some needed to complete sets in this Law Library.

Law Journals and Histories

Single volumes as well as broken and complete sets of all Law Journals and all Histories of Law are desired.

Private Law Libraries

The private Law Libraries of retired or deceased judges and lawyers will be gratefully received, and will be fittingly inscribed to perpetuate the memory of the former owners.

Bequests

Bequests whose annual income may be used for the purchase and preservation of Law Books, will especially promote the determination—to make the Law Library of the Catholic University of America one of the most complete in the United States.

THOMAS C. CARRIGAN, Ph.D., LL.D.,

Dean of the Law School.

Law Librarian.

"Let there be then an American Catholic University, where our young men, in the atmosphere of faith and purity, of high thinking and plain living, shall become more intimately conscious of the truth of their religion and of the genius of their country, where they shall learn the repose and dignity which belongs to their ancient Catholic descent, and yet not lose the fire which glows in the blood of a new people: to which from every part of the land our eyes may turn for guidance and encouragement, seeking light and self-confidence from men in whom intellectual power is not separate from moral purpose; who look to God and His universe from bending knees of prayer: who uphold

The cause of Christ and civil liberty
As one and moving to one glorious end.

"Should such an intellectual center serve no other purpose than to bring together a number of eager-hearted, truth-loving youths, what light and heat would not leap forth from the shock of mind with mind; what generous rivalries would not spring up; what intellectual sympathies, resting on the breast of faith, would not become manifest, grouping souls like atoms, to form the substance and beauty of a world."

JOHN LANCASTER SPALLING.
Third Plenary Council of Baltimore, 1884

UNIVERSITY PERIODICALS

THE CATHOLIC UNIVERSITY OF AMERICA ANNOUNCEMENTS. These are: *The School of Sciences*, published in March; *The School of Law*, published in April; *The Year Book*, published in May and *The Annual Report of the Rector*, published in November.

THE CATHOLIC UNIVERSITY BULLETIN is issued monthly from October to June. It is mainly a record of current events in the life of the University giving immediate information in regard to the schools and departments, endowments, appointments, equipment and similar matters of interest to the public, and especially to the Catholics of the United States. The *Bulletin* is sent free of charge. All communications should be sent to Rev. Dr. Guilday, 1234 Monroe Street, N.E., Washington, D. C.

THE CATHOLIC EDUCATIONAL REVIEW: The *Review*, published under the direction of the Department of Education, deals with educational problems and methods from the Catholic standpoint and supplies information regarding all current and movements in which the teacher is interested. The *Review* is published monthly except July and August. Annual subscription, \$3.00. Single numbers, 35 cents. Address: The Catholic Education Press, 1326 Quincy Street, Brookland, D. C.

THE CORPUS SCRIPTORUM CHRISTIANORUM ORIENTALIUM: This is an Oriental Patrology published by the Catholic University of America and the Catholic University of Louvain under the editorial direction of Drs. Chabot, Guidi, Hyvernat and Porget. Its purpose is to publish all Christian texts extant in Syriac, Arabic, Ethiopic, Coptic and Armenian. The text and Latin translation appear in distinct volumes and may be purchased separately. Subscriptions and orders should be sent to J. Gabalda & Co., 90 Rue Bonaparte, Paris, or to The Secretary of *The Corpus*, Catholic University of America, Washington, D. C.

THE CATHOLIC HISTORICAL REVIEW: The first number was issued in April, 1915. It is published under the direction of a Board of Editors chosen from the Departments of History of the University. Its purpose is to stimulate interest and activity in the history of the Catholic Church in the United States. It is a quarterly publication appearing in January, April, July and October. The annual subscription is \$3.00, single numbers, \$1.00. Reprints may be had at a reasonable price. The Secretary, *The Catholic Historical Review*, The Catholic University of America, Washington, D. C.

THE CATHOLIC CHARITIES REVIEW: The first number appeared in January, 1917. It is published under the direction of the National Conference of Catholic Charities, and is edited from the University. The methods, problems and achievements of charity, especially Catholic charity, and the various social questions related to charity, constitute the scope of the magazine. It is issued the middle of every month except July and August, and the subscription price is one dollar per year. Address the *Catholic Charities Review*, the Catholic University of America, Washington, D. C.

THE UNIVERSITY CAMPUS: The *Campus*, issued monthly from October to June, serves as a medium for publishing news of student activity at the University. It aims to develop in the students an interest for literary endeavor. The editors are chosen from the student body. Subscription, \$2.00 a year. Address *The Campus*, Brookland, D. C.

SALVE REGINA: A religious publication, issued eight times yearly, is devoted to the collection of funds for the construction of the University Church, known as the National Shrine of the Immaculate Conception. It is sent free of charge to all who are interested in or who have contributed to the National Shrine. Address: Rev. Bernard A. McKenna, S.T.L., Catholic University, Washington, D. C.

THE TRINITY COLLEGE RECORD is the literary organ of Trinity College, and is published bi-monthly from October to June. Subscription, \$1.00 a year. Address: Business Manager, Trinity College, Washington, D. C.

JUL 16 1918

THE CATHOLIC UNIVERSITY BULLETIN

Vol. XXIV

JUNE, 1918

No. 6

CONTENTS

	PAGE
THE UNIVERSITY CALENDAR (1918-1919).....	95
TWENTY-NINTH ANNUAL COMMENCEMENT (JUNE 12, 1918).....	95
"SHAPING THE WORLD'S IDEALS"—BISHOP SHAHAN.....	101
NAVAL PAYMASTERS SCHOOL AT THE UNIVERSITY.....	104
NEW COURSES IN ACCOUNTANCY AND BUSINESS ADMINISTRATION.....	108
REPORT OF THE GYMNASIUM COMMITTEE.....	111
LIST OF SUBSCRIBERS TO THE GYMNASIUM FUND.....	111
RECORD OF UNIVERSITY WAR SERVICE.....	114

WASHINGTON, D. C.

PUBLISHED BY THE UNIVERSITY

ISSUED MONTHLY EXCEPT JULY, AUGUST AND SEPTEMBER

Entered as second-class matter, February, 1918, at the post-office at Washington, D. C.,
under the Act of Congress of March 3, 1879

*Our readers are informed that this number contains all the matter prepared
for the March issue.*

ARE YOU AN ALUMNUS?

SEVENTY-FIVE THOUSAND DOLLARS
NEEDED FOR THE NEW DRILL HALL
AND GYMNASIUM

WILL YOU HELP?

FIFTY THOUSAND DOLLARS
ALREADY SUBSCRIBED, HUNDREDS OF
ALUMNI STILL TO BE HEARD FROM

THE CATHOLIC UNIVERSITY BULLETIN

VOL. XXV

APRIL, 1919

NO. 4

THE GOLDEN JUBILEE OF CARDINAL GIBBONS' EPISCOPAL CONSECRATION

The Golden Jubilee of Cardinal Gibbons' Episcopal Consecration took place at the Catholic University on Thursday, February 20. Owing to the fact that the University as yet possesses no church of its own, the ecclesiastical celebration took place in the neighboring church of the Franciscan Monastery of Mount Saint Sepulchre, this beautiful edifice being placed by the courtesy of the Franciscan Fathers at the disposition of the University.

Pontifical Mass was celebrated at 10 o'clock by Cardinal Gibbons. The officers of the Mass were: Assistant Priest, V. Rev. E. R. Dyer, S.S.; Deacons of honor, Monsignor Lee and Monsignor Mackin; Deacon of the Mass, Monsignor James P. Holden, and Subdeacon of the Mass, V. Rev. J. B. Creeden, S.J. Though the church seats about 1,400, it was filled at an early hour by representatives of the University and its affiliated institutions. Space was reserved for the clergy of the Archdiocese of Baltimore who were present in large numbers, and for many members of the laity. The students of the Catholic Sisters College were present as a body, and also the students of Trinity College. The music for the Mass was simply a choir of seventy voices, recruited from the ecclesiastical colleges of the University under the direction of Rev. Dr. Abel Gabert; its execution was worthy of the highest praise. The Masters of Ceremonies were Rt. Rev. Mgr. Thomas G. Carroll, Rev. W. C. Milholland, S.S., and Rev. Thomas F. McNally. Never perhaps was a more distinguished body of prelates brought together in our country. Cardinal O'Connell of Boston and Cardinal Begin of Quebec occupied thrones in the sanctuary, as did Archbishop Cerretti, special envoy of Benedict XV, and Archbishop Bonzano, Apostolic Delegate to the Catholic Church in the United States.

The following bishops were present in the sanctuary:

Archbishop Dougherty, Philadelphia, Pa.
Archbishop Gauthier, Ottawa, Can.
Archbishop Glennon, St. Louis, Mo.
Archbishop Harty, Omaha, Nebr.
Archbishop McNeil, Toronto, Can.
Archbishop Messmer, Milwaukee, Wis.
Archbishop Moeller, Cincinnati, Ohio
Archbishop Mundelein, Chicago, Ill.
Archbishop Orozco, Guadalajara, Mex.

Archbishop Shaw, New Orleans, La.
Bishop Allen, Mobile, Ala.
Bishop Althoff, Belleville, Ill.
Bishop Beaven, Springfield, Mass.
Bishop Brossart, Covington, Ky.
Bishop Burke, St. Joseph, Mo.
Bishop Busch, St. Cloud, Minn.
Bishop Canevin, Pittsburgh, Pa.
Bishop Carroll, Helena, Mont.

Bishop Chartrand, Indianapolis, Ind.	Bishop Lillis, Kansas City, Mo.
Bishop Conroy, Ogdensburg, N. Y.	Bishop Lynch, Dallas, Tex.
Bishop Corrigan, Macra.	Bishop McCort, Philadelphia, Pa.
Bishop Crimont, Juneau, Alaska.	Bishop McDevitt, Harrisburg, Pa.
Bishop Donohoe, Wheeling, W. Va.	Bishop McDonnell, Brooklyn.
Bishop Emard, Valleyfield, Can.	Bishop McGavick, Chicago, Ill.
Bishop Feehan, Fall River, Mass.	Bishop McGovern, Cheyenne, Wyo.
Bishop Gallagher, Detroit, Mich.	Bishop McNicholas, Duluth, Minn.
Bishop Gannon, Erie, Pa.	Bishop Meerschaert, Oklahoma, Okla.
Bishop Garvey, Altoona, Pa.	Bishop Monaghan, Wilmington, Del.
Bishop Gibbons, Albany, N. Y.	Bishop Morris, Little Rock, Ark.
Bishop Glass, Salt Lake, Utah.	Bishop Muldoon, Rockford, Ill.
Bishop Grimes, Syracuse, N. Y.	Bishop Nussbaum, Corpus Christi, Tex.
Bishop Guertin, Manchester, Vt.	Bishop O'Connell, Richmond, Va.
Bishop Gunn, Natchez, Miss.	Bishop O'Reilly, Fargo, N. D.
Bishop Haid, Belmont, N. C.	Bishop O'Reilly, Lincoln, Neb.
Bishop Hartley, Columbus, Ohio.	Bishop Russell, Charleston, S. C.
Bishop Hayes, Tagaste.	Bishop Schrembs, Toledo, Ohio.
Bishop Heffron, Winona, Minn.	Bishop Shahan, Germanicopolis.
Bishop Hennessey, Wichita, Kans.	Bishop da Silva, Trajanopolis.
Bishop Hickey, Rochester, N. Y.	Bishop Turner, Buffalo, N. Y.
Bishop Hickey, Coadjutor, Providence, R. I.	Bishop Van de Ven, Alexandria, La.
Bishop Hoban, Scranton, Pa.	Bishop Walsh, Portland, Me.
Bishop Jeanmard, La Fayette, La.	Bishop Walsh, Trenton, N. J.
Bishop Lawler, Lead, S. D.	Bishop Ward, Leavenworth, Kans.

The sermon was preached by Archbishop Mundelein of Chicago and is given in full below. Just before the sermon Bishop Shahan, Rector of the Catholic University, ascended the pulpit and read the Latin text of the Letter of Benedict XV to Cardinal Gibbons, announcing the coming of Archbishop Cerretti as his special envoy. An English translation follows:

TO HIS EMINENCE,
JAMES CARDINAL GIBBONS,
Archbishop of Baltimore.

YOUR EMINENCE:

We have already informed Your Eminence through Monsignor John Bonzano, Our Delegate in the United States of America, of Our intention to send to you a special representative, in order to render more solemn the honors by which Your Eminence's happy Episcopal Jubilee will be celebrated.

In compliance with this Our intention, We have now decided to confide this mission to Monsignor Bonaventura Cerretti, Titular Archbishop of Corinth and Secretary of the Sacred Congregation of Extraordinary Ecclesiastical Affairs, who has commended himself to Our choice, not only on account of his excellent qualities, but especially because We well know how, during his long sojourn in America, he has won the esteem and affection of the Episcopate, the Clergy and of all classes of citizens, and especially of Your Eminence. For these reasons We feel that no one would be more acceptable to Your Eminence and that he, better than anyone else, would be able to interpret, in the midst of the joy of the American people and especially of the Archdiocese of Baltimore, the good wishes, the congratulations and the joy with which the Vicar of Christ greets a day so memorable in human annals and commemorates the merits of such a zealous, learned and prudent bishop and of such a distinguished ornament of the Sacred College.

We trust then that the Lord will deign to listen to the prayers which We address to Him most fervently for the happiness of Your Eminence, and that He may shower upon you His most comforting graces; and, as a pledge of this, from the fullness of Our heart, We impart to Your Eminence, to the Clergy and to the faithful of the entire Archdiocese, the Apostolic Benediction.

From the Vatican,
November 18, 1918.

BENEDICT XIV.

After Mass the assembled guests proceeded to the dining room of Graduate Hall, some four hundred in number, prominent among the lay

guests being Admiral Samuel McGowan, Admiral Capps, Sir James J. Ryan, Mr. Edward N. Hurley, Mr. Edward S. Hines, Mr. James A. Flaherty, and others.

During the dinner the following cablegram was sent to the Holy Father:

CARDINAL GASPARRI, Vatican, Rome.

Cardinal O'Connell, Cardinal Begin, the special envoy of Your Holiness and seventy bishops assembled at the Catholic University, Washington, to celebrate the Golden Jubilee of the episcopal consecration of Cardinal Gibbons, send you their most profound sentiments of gratitude for your special benevolence toward them on this happy occasion, and beg you to accept their most cordial recognition of your fatherly activities and your world-wide charity during the course of the Great War. May God spare you many happy years to govern with similar charity and wisdom the Church of God! We implore your apostolic benediction.

(Signed) CARDINAL GIBBONS.

In due time the following reply was received:

ROME, February 24, 1919.

CARDINAL GIBBONS, *Archbishop of Baltimore.*

The Holy Father, greatly rejoicing at the solemn demonstration of affection and esteem shown Your Eminence by the Episcopate, Clergy and American people on your episcopal jubilee, and reaffirming His paternal affection for you, thanks Your Eminence, Cardinal O'Connell, Cardinal Begin, the Archbishops and Bishops who were gathered together at your Jubilee celebration for the filial and reverent message, and at the same time makes His own the wish expressed by you that the long hoped for Christian peace may soon return to gladden the human family, imparts with all his heart to Your Eminence, to the above mentioned Cardinals, Archbishops and Bishops and to their respective dioceses, the implored Apostolic Benediction as a pledge of celestial favors.

P. CARDINAL GASPARRI.

At the end of the dinner the following toasts were proposed by Bishop Shahan, and were cordially welcomed: "The Holy Father," Archbishop Cerretti; "The Hierarchy of the United States," Cardinal O'Connell; "Our Country," Archbishop Glennon; "The Hierarchy of Canada," Cardinal Begin; Response, Cardinal Gibbons.

DISCOURSE OF ARCHBISHOP CERRETTI

While we are gathered here in the spirit of mutual rejoicing, the world is passing through the greatest crisis that history records. The terrible events of the last four years are still vividly before us—still too near us to permit a full comprehension of their far-reaching import. But they should not blind us to obvious facts nor give rise to deception when we most need the truth.

In every mind that is free from prejudice or passion the attitude of the Holy See throughout this conflict must inspire admiration. For it is evident that the Vicar of Christ, as father of all the faithful, must cherish them all with the same paternal love. In his heart there can be no place for preference or partiality. Hence it is that his efforts to mitigate the horrors of war were constantly directed toward the welfare of all; his activity for the relief of suffering was exerted wherever a sufferer could be found, and extended even to non-Christian peoples.

To the captured and deported, to multitudes of women and children, to all who were stricken by the hard fortunes of war, his heart went out in

sympathy, whoever or wherever they might be. These people, for whom war was a cruel reality and not merely a matter of surprise or remote speculation, bear witness, in all the languages of Europe, to the unbounded charity of Benedict XV.

CONDEMNATION OF CRUELTY

Even when he had to condemn excess or cruelty or violation of the laws that should prevail in civilized warfare he showed no partiality. What he condemned was the wrong, the injustice, the inhumanity—by whomsoever committed.

That in particular cases the Pope did not pronounce explicit condemnation is quite intelligible when we consider that in some instances he had no evidence on which to base his judgment, while in others the particular wrong had already been included in his general condemnation. To pronounce anew on every case was not necessary; it would have failed of its purpose and provoked ridicule.

But what proves beyond question the impartiality of the Holy See is the fact that only too often one and the same action of the pontiff aroused protests from both sides. Each denounced it as a mark of favoritism and substantial support accorded to its opponent.

If indeed the Pope had abandoned his neutrality he would not only have estranged millions of his loyal children, but he would also have rendered himself powerless to intervene in behalf of peace, which all along was his chief concern. His appeal to the belligerents, in the name of Christ and humanity, to desist from the slaughter that threatened the suicide of Europe would have had no meaning.

It was because he maintained his neutrality that he could, with perfect consistency, set forth the conditions on which a just and durable peace should be established—as he did in August, 1917. Had his proposals been accepted at once, the conflict would have been shortened by at least a year.

AMERICAN LOVE OF FAIRNESS

The American people, I am sure, with their traditional love of fairness will see the facts as they are and judge them correctly.

We all realize, I am sure, the magnitude of the task that lies before us. It is nothing less than the reconstruction of human society. It brings to view, even now, the gravest and most complex problems, affecting the social, moral and religious interests of mankind. And for this very reason their solution must be sought in the deepest of truths, in the principles of Christianity. The only secure foundation of peace and order is that union of justice and charity which Christ our Saviour brought into the world.

How needful it is to unite justice and love is shown by the words of a man who stands before the world today as a model of courage and patriotism—I refer to Cardinal Mercier. At the close of a public conference, in which the speaker, after passing in review the events of the war and praising the heroism of the Belgian people, went on to say that hatred of their enemies was settled in their hearts forever, Cardinal Mercier declared: "I agree with what the speaker has said, except in one point. The Gospel requires that justice be done but also that it be animated by charity. As a Christian, as a priest, as a bishop, I can neither preach hatred nor consent that hatred be encouraged."

THE CATHOLIC UNIVERSITY BULLETIN

It is in this magnanimous spirit that the work of reconstruction proceed. The American people have already shown themselves generous and helpful, and the Catholics of the United States, without doubt, unite their efforts for the spread of justice and charity among all the people of the world."

ADDRESS OF CARDINAL O'CONNELL

The golden date of your episcopal jubilee is marked in the calendar of history as August 11, 1918, but no single day can circumscribe the honor due to one who for fifty long and laborious years has been a leader in that concerns the eternal and temporal welfare of a whole nation.

The "Gloria" intoned on that historic day, taken up by the choirs of faithful hearts over this great country, will be sung through all the lesser days of your gentle old age until it lingers in the hushed requiem over the venerated remains of our most revered Primate, our greatest Cardinal, our finest citizen.

Today your brother bishops rise to chant a brief antiphon in this noble liturgy. From the uttermost ends of this great Republic they have gathered here about you, who for now so many years have been the counselor and the mentor of them all. Before the law your primacy is one of honor only, but you have converted a place of honor into an influence which reaches farther than jurisdiction alone. For prudence and patience have won in council where mere legality fails in everything but external command.

The rich inheritance of men who have achieved success is handed on to their posterity. All future Americans will be heirs to the treasure which you have gathered from your spiritual labors in many fields through your laborious years.

FRUITFUL HARVEST OF FIFTY YEARS

It is not uncommon in these days to find that the heirs of those who have amassed a great treasure forget the benefactor in the enjoyment of the gift. They squander it lightly because they have never realized the sacrifices its acquisition compelled.

It is not the heirs who best realize the value of an inheritance. It is the man's co-workers who justly appraise the true value of his hard-earned fortune. For side by side with him they have faced the stern difficulties out of which he has wrung success. Eye to eye with him they have waded through the long dark nights and murky days. Upon the same anvil of early adversity, in the sweltering heat of the same forge they have hammered out the iron of stubborn circumstance into the handsome shape of a great purpose.

The fruitful harvest of your fifty years of productive labor will enrich the Church and all America. The generation yet unborn will reap the fruitage of your labors and your life. They will remember you and thank you.

Yet it is but simplest truth to state that only your brother bishops who have labored with you in intimate partnership, will justly and adequately appraise the benefits which your toil has acquired. For as co-tillers of

same soil they have tasted the labor and the sweat which have sanctified your endeavors and blessed them with a generous garnering.

COPIOUSNESS OF VINTAGE

They who worked with you from the dawn have long since gone home to rest. Few even of those who stood with you in the noon still hold the plough. But here about you today are those who took up the burden as your earlier colleagues laid it down and in the evening hours of your long life's day they have cheered you by the touch of a new strength and a new vitality.

Though we have not shared all your labors, yet we have stood by you near enough and long enough to understand better than others may, not only the copiousness of your vintage, but that which gives it its warmth of color and its richness of flavor.

The subtle and invisible forces which mould human destiny are revealed not in books, but in lives. The rich treasury of God's holy Church is handed on more by tradition than by literature. The living embodiment of a great cause speaks more eloquently than a thousand volumes.

It is for this that God's merciful Providence prolongs beyond the common span the lives of those to whom He has entrusted a special message to posterity. We see this wonderful plan at work, beginning with the great Apostle, St. John, through all the periods of the Church's existence. From patriarch to patriarch the unrecorded message is transmitted and thus it is safely and securely continued in complete continuity and exact authenticity.

YOU ARE THE LIVING VOICE

The world at large will glean what it can from the books which tell the story of Your Eminence's life and times, but the events through which you have lived, the problems both of Church and State which you had a large share in solving constitute so important a page in the history of this continent that no mere book can tell it adequately.

You are the living voice which speaks to our time the true history of the days of Carroll, the genuine traditions of Kenrick and Spalding, and to them you can now add the rich mine of your own extraordinary experience in a true sense richer and more varied than them all.

The bishops of today have learned from your lips much that will never be recorded. That noble tradition which you now embody will be borne along by faithful witnesses to guide the path of the spiritual leaders of America a century hence, to whom will then be entrusted, as to you in your day, the safeguarding of the Church's liberties and the security of our most precious inheritance.

EXEMPLIFICATION OF GREAT EPOCH

So, my dear Lord Cardinal, we rightly consider you not merely as a revered and beloved personality, but as a living bond between the vanishing pioneer and the working out of his glorious dream in the wonderful reality of today.

You are not merely the type of a great churchman, you are the exemplification of a great epoch. Better than any man living to-day, Your Eminence understands the full meaning of the unimaginable transition between

the infant Church of Maryland and the giant Church of America. It is no exaggeration to state that, as much at least as any other man living or dead, you have contributed to solidify the permanency and the harmony of that transition.

From the beginning Baltimore has ever been a sacred center, but Your Eminence has conferred upon this great see something of even greater value than mere historic priority. Both as Delegate Apostolic and then as a great Cardinal your occupancy has bestowed upon it a lustre unique in all America.

Your Eminence will pardon me if in your presence I voice such sentiments. I know well that you have as little taste for receiving encomia as I have relish to speak them in your presence. You, Your Eminence, are the minister of Him who died upon the sacred Cross and not a prince, the office of whose courtiers is flattery.

AMERICA KNOWS HIS LIFE

To recall now the story of your devoted lifework in detail would only weary you and serve no serious purpose. All America knows the story of your consecrated life, but only God and you know the secret springs whence those subtle and sacred influences proceeded which culminated in such phenomenal success.

The public is fond of dissecting and analyzing the motivating powers of a great man, but like the soul, they are too subtle, evanescent and invisible for dissection to reveal. The general result of such futile research is that they just escape the real underlying qualities which shaped events and grasp at the superficial ones which merely colored them.

It is natural for every one to admire success, but the modern world adores it. The very fervor of its idolatry only serves to blind it in the search for that which creates it.

The modern world in its pagan attitude towards mere glory fails to realize the right value of blameless failure and because the patient acceptance of apparent failure is most frequently the very path to solid success the Christian soul alone has vision to see beneath the robe of glory the patient weariness of untiring effort.

In every great city of this country there are schools of recent erection which vauntingly guarantee to teach infallibly the quickest way to success. They are widely advertised, well patronized and increasingly prosperous. There is a pathos beneath those flaming advertisements which no words can express.

If true success could be reduced to a mere formula no one could be found capable of failure. If all men who are called successful had really achieved success the science of these schools would be very simple and easy.

FAILURES WOULD TEACH SUCCESS

The learned psychologists of the day pretend, though unsuccessful themselves, to prescribe an infallible recipe which no genuinely successful man has ever been induced to follow. The simple truth is that not one successful man out of a thousand can tell himself how and why he succeeded, except in the broadest possible terms of fidelity to a task and a determination to see it through.

It is because men will persist in looking only at the surface of the lives of others that they are constantly misplacing the emphasis, with the result that they accentuate what is really accidental and pass over the underlying substantial causes.

I am sure, Your Eminence, that while the world at large is talking of your life in the glowing terms of high station and grand personages and flaming robes and gleaming decorations, you, yourself, utterly oblivious of all these conspicuous signs, are quietly thinking of hard beginnings, of rough trials and sore disappointments, borne in silence and in patience.

FIFTY YEARS AGO

You are thinking, too, of the long and dreary journeys, a horse and a foot, through the North Carolina of fifty years ago; you are thinking of the privations and hardships of your lonely mission, of the long hard paths to the cabins of the little huts which served as shelter for the Mass.

You are thinking less of the honors which came later than of the anxieties which they brought, of the motives misinterpreted, of the difficulties of complex situations, of the ever-multiplying exacting duties, of compounding men and measures in preparation for the great council, of the drain and strain of the first years of the University. You are thinking of all these things which you know, as you alone can know, were the rugged steps up whose rocky and perilous incline God has silently led you on to become what now you are, a great ambassador of Christ, the secret of whose achievement lies deeply hidden in the difficulties and the obstacles, you, even in the failures which only God and you know, rather than in the surface matters for which the world is so lavish with its honor and praise.

This is the Christian school to which you have so docilely submitted your life. There is no formula for all this teaching but the cross which fifty years ago was hung upon your breast.

The great and inestimable value of your success is that you can offer it in all its entirety to the God who gave it to you and for whose glory you have won it and utilized it.

TRUE PRINCE OF GOD'S CHURCH

God has given you length of days and they have served you but to give back to Him length of service. By the apostolic simplicity of your life you have demonstrated the nobility of a true prince. By fidelity to your sacred office as bishop you have led your people in the path of holiness and virtue. By a kindly and sympathetic brotherliness you have helped to sustain your brother bishops through hours of trial and difficulty, for, thank God, no Catholic bishop works alone.

In that personal solitude of life upon the chill heights, each bishop is conscious that on every peak along the whole range of the Church's sacred mounts there is a fellow-watchman in the tower. Even in the distant solitudes of lonely continents peak calls to peak and the sacred watchword, sounding from height to height, cheers each watcher in his solitary vigil. It is this endless chain of affectionate brotherhood which robs even the darkest night of all its error.

You have served by sympathetic greeting and cheery encouragement to knit firmly together the whole American episcopate.

LOVE AND DEVOTION OF CLERGY

To-day we gather around you with hearts filled with affectionate gratitude for all that you have been to us and all, thank God, that you still are to us.

May God preserve you for many years still and may each succeeding year bring you in increasing measure the happiness which you so well deserved for a long life, entirely spent for the glory of God, for the edification of His Church and the welfare of our beloved America.

Your Eminence, today your brother bishops of all America come to offer you their admiration and their affection, and hovering over this historic gathering, we feel sure, are the benign spirits of the great American bishops of the past.

Nothing of their greatness is really lost to us. In the ineffable spiritual influence which animates the American hierarchy of today we see still working all the great powers of mind and heart and soul which characterized your noble predecessors and the equally noble co-laborers of your earlier days.

The spirit of Carroll and Kenrick and Spalding, of England and Hughes and Ireland, still works with tireless zeal and holy courage in every ecclesiastical province throughout America. Under other names the flame of their holy ministry keeps alive today the sturdiness of faith, the absolute loyalty to the See of Peter and the sterling love of America, for which the bishops of America stand today as firmly as they did one hundred years ago.

Your Eminence, we pray God to bless you and preserve you as our great leader and fatherly friend and we beg you to accept with our love and devotion this token of our eternal affection and esteem.

SERMON OF ARCHBISHOP MUNDELEIN

“He shall show forth the discipline he has learned and shall glory in the law of the covenant of the Lord, nations shall declare his wisdom, and the Church shall show forth his praise.” (Ecclesiasticus, 39th chapter.)

Your Eminence, Most Reverend Archbishops, Right Reverend Bishops and prelates, dear brethren of the clergy, beloved children of the laity:

Four years had gone since the war of the rebellion had ended. But many changes may come in four years, and already the South with the vigor and buoyancy of a new continent, like that of a healthy young body, was returning to new life; the wounds were healing, the scars were passing, strength was returning, and the sectional war, which had acted like the blood-lettings of old, was slowly but surely becoming a memory. Particularly was this so in the Carolinas, where, when the war had ceased, the boys in gray returned to their homes, and like good sportsmen pocketed their losses, settled down to their former avocations in life, and looked on with cool friendliness while the new blood from the North and from the world across the sea was being infused into the life of the Southern people.

It was just at this time that it was deemed wise to divide the Church of Charleston, which, while not powerful in numbers, was extensive in terri-

tory. It was thought with the advent of a resident bishop, endowed with vigor and zeal and prudence, the growth of the Church of North Carolina, must necessarily be aided. But to fill that position it needed an exceptional man, a man of splendid courage, of apostolic zeal, of kindly heart. And they had found him. God's hand had pointed him out, the cleric who was to undertake this difficult work, to be the pioneer Bishop of North Carolina. And on this summer morning, fifty years ago, we find him kneeling in the sanctuary of the venerable Cathedral of this see and receiving episcopal consecration from that Archbishop of Baltimore whose chaplain until now he had been, whose successor he was later on to be.

THE REASON OF THE CELEBRATION

A half century has gone since that event, and we are here to commemorate an occurrence extremely rare, the golden jubilee of an episcopal consecration. And today we have come from every portion of the country, from the Atlantic to the Pacific, from Canada even to Mexico, and from the steps of the Pontiff's throne, from every station in life, bishops, priests and people, to do honor to one who, by virtue of his personal fitness rather than by the position of his see, has become the Primate of the American hierarchy, and who by the love he has shown and the service he has rendered to his country in times of war as well as those of peace, has enshrined himself in the hearts of his countrymen as the first citizen of the land. And it seems to me that when one is chosen, even as I have been, to be your spokesman, it is not my duty on an historic occasion such as this, or before such a notable gathering, to simply rehearse for you the happenings of those fifty golden years of such an active life, but rather to tell with as few words as possible and to paint with a small number of broad bold strokes and to crowd into the briefest period of time, the outlines of those marked, those particular and personal traits that have made of him an eminent churchman and a distinguished citizen. Let me, then, from the many achievements of a really great life select and show to you just a few, especially those which have made him stand forth in the vision of all the people and by which he has aided the growth and moulded the future of the Church in this country more than any other man we have known. And it may be that, before I end, it will have become clear to you that here indeed was one who, like the good shepherd of whom the Lord spoke, saw the danger coming to the flock even when they remained unconscious of its nearness, and was ready to sacrifice himself, if need be, to drive the danger away.

THE FIRST YEARS

But before we discuss these greater undertakings for the good of the Church in America which God's Providence had in store for him, let us first glance at those first years of his episcopate. There is one, however, who has described this period better than I can, one of his own clergy, a priest of the Carolinas, and in these words:

When he was consecrated for the vicariate in 1868, he found only two or three priests, about the same number of humble churches and a thousand Catholics scattered at different points all over North Carolina. The amount of labor he was capable of accomplishing was incredible. He traveled night and day and by all modes of conveyance. He knew all the

adult Catholics in North Carolina personally and called them by name. He administered the sacraments in garrets and in the basements of houses, preached and lectured throughout, always ready and prepared for every emergency. He opened a school and taught therein, conducted a written controversy, wrote elegant pastorals and the most practical and least offensive doctrinal treatise that appeared within the century. He received many converts into the Church and entire congregations, ordained some dozen zealous priests, erected a half dozen new churches and opened several schools. It is evident that this vast amount of labor, signally blessed of God and performed within so short a time, could have been accomplished only by a man of prayer and a devoted servant of our Lord."

I do not remember to have ever read a finer tribute paid to a bishop than this, and yet it was written more than forty years ago and forms but the promise and the prophecy of the greater work that lay before him, and for which these pioneer days were only the novitiate.

THE NATIONAL CATHOLIC LEADER

For the mission the Lord had mapped out for this youthful prelate was not to be confined within diocesan lines. In this newer land of ours he was to be a leader, a force and an inspiration to the Church which was still in its childhood when he came to Baltimore as the Metropolitan. Great problems were beginning to face the Church in this country, and even greater ones were developing for the future. Our Catholic people were coming from many lands and were of many races. Some of them had come from parts of the Old World where the Church was a state institution, others from countries where the ancient faith was despised and the practice thereof hampered or even forbidden. With us neither condition prevailed. Here the Church was not favored, neither was it oppressed. Our fathers who built this Republic made it a Christian nation, but they gave preference to no church and no creed; they left that to each man's conscience; for his method of worshiping his Creator he must answer to God, not to the State. And the Catholics who flocked to our shores, strangers in a strange land, naturally looked to their priests and these to their bishops for guidance, for direction and counsel. If the bishops fail to lead them, then others unauthorized, often self-seeking, unscrupulous, will talk for them and to them, bring discredit and ruin upon them and eventually upon the Church, causing often the loss of many souls. For the same reasons there had to be unity, conformity among the bishops. There had to be a national leader, some one to whom the bishops themselves might look for a word of guidance, some one whom the authorities of the land might recognize as our chief, our spokesman, an unofficial, perhaps, yet universally acknowledged national Catholic leader, the *primus inter pares* among us. And to Cardinal Gibbons God had given the qualities a church leader needs. It would be idle for us to discuss at any length what these qualities should be; the manner in which he took advantage of the opportunities that presented themselves and overcame the difficulties the Church here had to face is the most convincing evidence that he possessed those qualities of mind and heart that lift a man above his fellows, that make him a leader among his own kind.

UNITY OF THE AMERICAN CHURCH

He loved his Church with the devoted love an affectionate son bears his mother. Whatever touched its honor, its progress, its well-being, concerned him even more than his own welfare. The same zeal he showed in the early days of his episcopate for the spread of God's kingdom became even more intensified as the years went on. He very early in life foresaw the remarkable growth of the Church in this country and he was constantly on guard that nothing might retard it. He was ever solicitous for the oneness of the American Church, he was fearful lest its peace, its progress, its unity be disturbed by sectional disputes, by questions of language and customs or by men's personal ambitions. He opposed any movement, any division, any alliances that might make it appear alien to the country. It was never in his design that the love a man bears for the little green spot where rests the cabin in which he first glimpsed the light of day should be plucked from his heart, or the sound of the speech that fell from his mother's lips should be banished from his hearing; but he was solicitous that others might not use these as means to further their own ambitions or that crafty politicians abroad employ them as avenues for alien propaganda. Had he lacked the leadership or encountered failure in his efforts, perhaps today the Church might be regarded with suspicion by our countrymen, parish be leagued against parish, diocese differ from diocese, and for that very reason entail a great loss of souls, be opened to charge of disloyalty instead of being, as we are, a united people, who form the very right arm of our Government, in harmony as never before with our fellow-citizens in these epoch-making times.

LABOR QUESTION

There appeared another problem, fraught with great danger for Church and for State. A time had come when the industries of the country were being developed on a large scale. This brought with it vast combinations of capital and consolidations of smaller concerns, in order to produce richer returns. At the same time immigration, which brought increased supply of laborers and mechanics, grew like the incoming tide. The newcomers were ready to underbid the workmen in possession, and, on the other hand, only too often did the flood of gold harden the owner, the employer, the capitalist's heart and, Midas-like, petrify the affections of his soul and the promptings of his conscience. There came then the clash between labor and capital. It was then that the working men banded together to protect themselves against both the rapacity of some employers as well as the encroachments of imported, unskilled and cheaper labor. These combinations were looked on with suspicion in some quarters, indeed elsewhere had already been condemned by church authorities. But Cardinal Gibbons never lost sight of the fact that our Church is essentially the Church of the poor. He became the working men's advocate. He shielded them and their organizations from any condemnatory sentence. What is the result? The labor unions are by no means perfect. But neither is any other human combination. Yet no fair-minded man will deny that more than anything else they have obtained for the laboring man a living wage, they have helped him to rear his family in decent surroundings and enabled his children to aspire to higher and better things,

they have helped to make the toiler a contented factor in the community. And there is more than a mere possibility that had His Eminence lacked courage on that occasion when he championed the Knights of Labor, or failed in his mission, not only might vast forces of working men have been estranged from Mother Church, but today instead of being in harmony with the country in its hour of peril, as they have been, they might be allied with those anarchical forces that have so long and yet ineffectually striven to fasten themselves to labor and make it disloyal to Church and State.

A TEACHER, A PREACHER, A WRITER

Note the constant effect of his personality in the Church as well as out of it. No man exerted a kindlier influence over the American nation; no man was ever so intent on and so successful in uniting our people, no citizen did so much in half a century to promote a spirit of tolerance and good will toward those separated from him in matters of faith; no one labored harder, more hopefully, more constantly than he to bring about the fulfilment of that wish, so dear to the Sacred Heart of the Master and which is so lovingly expressed in the words of the Good Shepherd: "and other sheep have I that are not of this fold, them also I must bring that there may be but one fold and one Shepherd." And yet nowhere will you find that to do so he sacrificed any part—no matter how small—of our Christian heritage. Like many others, how often have I not riveted my attention to some polemic treatise and, when I had finished reading, I wondered whether it accomplished anything at all. How often have we not listened to pulpit orators flagellating us for some evil of the day and at the end have them fail to suggest a remedy for it or at best an impracticable one. In neither class do we find His Eminence. Always optimistic, never depressing as a preacher, always kindly, never forgetting the considerations due to his hearers or to himself as a gentleman, do we wonder that his audience is never hostile, never an inattentive one? And probably no other religious book in our language has so vast a circle of readers as his "Faith of Our Fathers." It has been read by the great and the lowly, by the saint and the sinner, by Catholics, Protestants and Jews. I have heard unlettered converts spell out his teachings and great theologians enthuse over its explanation of Christ's Virgin Mother. Simple in language, limpid in style, direct in its appeal, it has been to countless earnest, erring, truth-seeking souls like a hand reaching out in the darkness and leading them into the light. Only the Recording Angel can tell to how many it has pointed out the road that leads to the "via, veritas et vita," the way, the truth and the life.

THE CATHOLIC UNIVERSITY

There would be something lacking in any discussion of the Cardinal and of his life that did not touch on his love for Catholic higher education. It has long been a matter of pride with him that nowhere in this country are so many young men prepared for the holy priesthood as here in his diocese, and it has been a matter of satisfaction to him and of grateful memory to them that many hundreds of American priests received from his hands their priestly unction. And the friends who are nearest to him and who enjoy his confidence will tell you that no institution in his diocese

or elsewhere is as dear to his heart as the Catholic University of America. Other names were associated with his in its inception and its foundation, but none other can be placed with his in its growth and progress. From the very beginning he has watched over it with a father's vigilant care. He was its loyal protector in some of its sunless days of the past, and today its assured position in the world of science and of letters and its fearless championship of the doctrines of the Church have become the consolation of his shortening years. He planned it as the capstone, the completion of our Catholic educational system; it will remain as a monument of his inspiration, his faith, his perseverance.

OUR RECORD IN THE GREAT WAR

Would you have another instance of his influence and the results thereof? They tell us that republics are ungrateful, but I trust our Republic will ever remember the help the Church and its leaders extended to it in those dark and uncertain days in the war's beginning. When there came the declaration of war from Congress and the President, like a signal of danger into our crowded cities, in which fully one-third the population was yet foreign in its customs and its language, at a time when the world at large thought us a house divided against itself, when it was a question even at home whether the melting-pot had not proved a failure, coming after a period when unbridled criticism of authority had been allowed to run riot in the land, it might have proved little short of disastrous if the bishops of the Catholic Church had wrapped about themselves the cloak of silent neutrality. But they realized that a grave crisis had come in the history of this nation and that the freedom which the Church had here enjoyed was intimately bound up with the liberties of the country. And so with a whole-hearted and unprecedented enthusiasm they threw themselves into the work of helping their country, and at its service they placed our well-knit, disciplined organization, and, as a result, at no time and nowhere did the aid of the Church prove of such benefit to those who must lead and guide the people in critical times like ours as here and now in these United States. We are proud of the record we have made in these times of our country's need and peril. We have not burdened our Government and its statesmen with our advice nor have we hampered them by our criticism; but we have chiseled the story of our patriotism so deep in the granite rock of history that neither the acid bite of bigotry nor the gnawing tooth of time will ever eat it away. But perhaps our duty might not have been marked so clearly or our record quite so brilliant had we been guided by a leader less efficient, less respected, less patriotic than Cardinal Gibbons.

PATRIOTISM'S FIRE IN EVERY DIOCESE

There is a scene that will ever remain pictured in my memory. But a few days after Congress had declared the country to have entered the world's greatest war, the archbishops of the country had gathered in the halls of the Catholic University. Some of them had come thousands of miles, some had entered only a few moments before; the opening prayer had just been said when the presiding prelate arose, his frail figure erect, his eyes glowing with enthusiasm, and clear as a clarion call there came from the Cardinal Archbishop of Baltimore the first words:

"Gentlemen, I believe it is our first duty to send to the President of the United States a declaration of our loyalty and love for our country and the pledge of our own and our people's devotion to our country and our flag, now that we are at war."

That was the spark that lit the torch of patriotism in every diocese of the country; that was the word of command that came from our leader and was passed all the way down the line; that was the message that conveyed not to the President alone, but to the world at large the knowledge that the same love of country that animated a Carroll of Baltimore in the early days of our Republic burned just as brightly in the heart of his successor of today and in those who were his brethren in the hierarchy of the land.

FAITHFUL'S REAL JUBILEE GIFT

And now, Your Eminence, most beloved father and friend of us all, on this wondrously beautiful autumn day in your life, what is the message I would bring you from the many friends who are gathered here to honor you and from the multitudes throughout the length and breadth of this land who are with us in spirit this morning; what is the golden gift I would bring you from them? What is the one great desire, the wish that is woven into every prayer that they whisper for you today? Is it length of days? Long ago have you completed the space of time allotted to man. The friends of your youth are passed away; you have seen four generations come and go; not one of your brethren of the episcopate of fifty years ago is with us today. Your own prayer, when you ascended the altar a short while ago, was that of a saintly predecessor, who many years ago, even as you, ruled a great diocese in another land, "Lord, if I am still needed for Thy people, I will not refuse the burden." Is it wealth and comfort we would ask for you? Why, for fourscore years you have spurned them; your home has been as plain and as humble as the dwelling of any laborer in your city; your fare of the simplest and most frugal; your needs most modest and exceedingly few; no, they would mean nothing to you. Is it honor and distinction we would offer you?

The honor that is yours today has rarely been bestowed on even the greatest of sovereigns. The Vicar of Jesus Christ on earth chooses from those about him the prelate that is dearest to him, bids him brave the discomforts of travel in war-torn Europe, the perils of the sea at this inclement season, the fatigues of a journey of thousands of miles, so that in person he might take part in your jubilee joy and bring to you warm from the Pontiff's lips the blessings and words of praise from the Father of Christendom.

CHURCH'S DISTINCTION AND ORNAMENT

It is nearly thirty-five years since you received the highest distinction Holy Church can give to her sons, the sacred purple of a Cardinal of the Universal Church; and as for your own countrymen, why no man doubts today that you are the first citizen in the land and no living American has a more attentive and respectful audience than Cardinal Gibbons. Is it more power, wider authority? Those who but yesterday ruled with an iron hand, whose power was despotic, today are beaten into dust by those who had cringed before them, whereas you are lifted up to a pedestal high above us all by fifteen million Catholic hearts and by countless millions of

others outside our Church because your rule over them has been one of fatherly love and kindness. Is there anything we may wish for you which you do not already possess; is there some gift of God we might pray for outside the crown of eternal glory in the life to come, which would be for you and you alone? Ah, no! I fear that the wish that is born in our hearts and the prayer that arises to our lips is not an unselfish one. The grace we would ask for means perhaps more for us than for you. It may be that at times your shoulders are bowed under the burden and your heart yearns for the reward for which you have labored so long. In these times that try men's souls, perhaps you would there were another to bear the brunt of the attack you have endured so long. And yet we would have you stay. We ask the Lord this morning to preserve you to us for years to come. In our poor human judgment your work here is not yet done. The Church here needs you now as much as she has ever needed you. The priesthood of America needs you still, your brethren of the episcopate need you.

For sixty years your priestly character has been beyond even a shadow of reproach; your charity has been as broad as the land; your zeal for God's cause sometimes greater than your physical strength; your love of country no man ever dared question; I repeat here solemnly the words that ten years ago I spoke in the presence of your superior and mine, the saintly Pius X, "For us Cardinal Gibbons has been the '*Decus et ornamentum ecclesiae*'—the distinction and adornment of our Church." In these days when all mankind is being convulsed, when the very face of the world is changing, when so many new problems are presenting themselves to us for solution, we, your brethren who are at the head of great churches and responsible for many souls, need your leadership, your wide experience, your clear vision, your calm judgment, your broad charity to guide us and those committed to our care. Our Holy Father needs you. At this time when in the council of nations the Holy See finds itself almost friendless, when the enemies of religion are striving to render even more unbearable the position of the Sovereign Pontiff, who, midst his many trials and sorrows, finds consolation and hope for the future in the growth, the beauty, the progress of America, the youngest daughter of the Church, where will he find an abler, a more ardent, a more influential champion than you, who for fifty years have been the staunch supporter of the Holy See and its rights?

DEO AND PATRIAE

Finally, our country needs you. Now that the great war is over, problems affecting the welfare of millions, questions shaping the destinies of the world, will face the leaders of our people. Who will be better and safer as an adviser, a counselor, than you who have lived so long, who have witnessed so much, who watched and helped it before, when it passed through the years of a like reconstruction?

This then is our prayer: That you may still stay with us, even though evening is drawing nigh. And then, when in God's own time, there comes for you the night-time when you may no longer work, when the Master whom you have served so well will have placed you with the crimson-clad heroes of Holy Church, with Charles Borromeo, with Peter Damian, with Bonaventure, in the glorious apostolic choir, we who may be left behind

will lovingly write your epitaph; not a voluminous history of your great achievements, not a lengthy recitation of your many virtues, just two words that will tell the story of your eventful life, just two words that will point out the things dearest to your heart, just two words that will best picture "one who after the service of God has desired nothing so much as to serve his country," just the words, "Deo et Patriae," to God and to country.

ADDRESS OF CARDINAL BEGIN

MY VENERABLE AND HIGHLY ESTEEMED BROTHER CARDINAL:

I cordially echo the eloquent words spoken by His Excellency the special representative of His Holiness, His Eminence Cardinal O'Connell, and His Grace the Archbishop of St. Louis.

I deem it a great privilege and happiness to take part in the celebration of this your glorious Jubilee and to seize the opportunity of offering to Your Eminence, in the name of my clergy and my venerable suffragans, my sincere and heartfelt congratulations.

The friendly and time-honored relations that have existed between the two ancient Sees of Baltimore and Quebec, even from as far back as 1788, are today rendered more memorable and more sacred by the commemoration of the half-century of an apostolate which coextends with over one-third of the entire duration of the Church in the United States and one-fifth of that of the Church in Canada. To the sole surviving Father of the Vatican Council, apart from many titles of a different order, was it not becoming that, like the two immortal Pontiffs, Pius IX and Leo XIII, to whom you owed your exalted character and office, this rare fulness of the episcopal career should have been granted?

Was it not, in truth, for the greater glory of God and the prosperity of the Holy Church that Your Eminence, during those long, fruitful years, has wielded, with a firm yet fatherly hand, the staff of pastoral authority? To show that you have tended your flock with due zeal and constant vigilance, what other witness is required than the clear, convincing, attractive lessons fallen from your lips and from your pen after having been matured in your great apostolic mind and heart? Your messages to the faithful, as well as to those who were not of your flock, have become, through the grace of God, as household words throughout the Catholic world, and the Almighty alone knows how many faltering souls have been thereby rescued from error, how many alien sheep have been gathered into the fold by your luminous teachings.

I feel it my duty to proclaim this title among others to universal gratitude and admiration on this auspicious occasion, and to recognize how fully and how efficaciously you have discharged the office of teacher, which is the paramount duty of a successor of the Apostles.

May I not add that to the salutary influence of your word and action, so providentially maintained in all its vigor and efficacy during half a century, is due in a great measure the rapid expansion of Catholicism in the American Republic within the past fifty years. Please accept, Your Eminence, my best wishes, with the wishes of my priests and the Canadian bishops for the preservation of your health and for the prolongation of your fruitful career.

May the Divine Giver of all good continue to bless Your Eminence and your devoted and learned clergy and your splendid University, and reward you a hundredfold for all the good that you have wrought from the very first hour of the long day's work and that you are still accomplishing in the Master's vineyard. *Ad multos annos!*

ARCHBISHOP GLENNON'S DISCOURSE

Archbishop Glennon spoke most eloquently to the toast of "Our Country." Referring to the happy close of the Great War, he drew a stirring picture of the patriotism of our Catholic people during the trying vicissitudes of the war, the great number of our Catholic youth in both Army and Navy, their ardor and devotion, the generous zeal of our chaplains on both sides of the ocean, the sacrifices of our people at every call of the government, their participation in the Liberty loans and all other forms of public cooperation for the financing of the war, and in general the whole-hearted support given the Government for the successful ending of the most momentous conflict in human history. His tribute to our American freedom was especially eloquent, and in terms of great beauty he contrasted the conditions of American freedom with the unhappy lot of humankind in other parts of the world. He hoped most earnestly that with the ending of the war would dawn on the one hand a larger horizon of political freedom for all the oppressed nations of the world, and on the other a deeper consciousness on our own part of the glorious opportunities which the American Constitution secures for us all under the flag of our country. Cardinal Gibbons, he said, occupied a unique place in the citizenship of our country. For fifty years he had been a leader of men, first in the religious world and then in the civil order. While the children of the Catholic Church look up to him with greatest reverence as a Prince of the Church, the people of the United States see in him a foremost citizen whose patriotism is of the most sincere type. He belongs with the great American citizens of the first and second generations of the Republic, in whose minds were firmly anchored the great principles and ideals of the new state, and in whose hearts were laid away the brightest hopes for the future of mankind in the new world, according as Divine Providence should gradually open up to the suffering humanity of Europe its immense space and its boundless opportunities. Archbishop Glennon said that in the fifty years of his episcopal life Cardinal Gibbons had done more than any other American in destroying the prejudices and misunderstandings which veiled from our fellow-countrymen the genuine figure of Catholicism. His success in this respect was largely owing to never-failing tact, gentleness and courtesy; to profound respect for the mental attitude of adversaries, and to an equally profound conviction of the great truths, spiritual and moral, which he never failed to emphasize with an eloquence, at once simple, direct and candid. On this great and happy day, another country, without respect of creed or politics, joined as one man in its felicitations to Cardinal Gibbons for the extraordinary length of years which God had bestowed upon him, and was equally unanimous in hoping that many happy years of life yet remained to him, during which he might act as the Nestor of our American citizenship from the Atlantic to the Pacific.

RESPONSE OF CARDINAL GIBBONS

I cordially thank Your Eminences for attending the Golden Jubilee of my Episcopate.

I am very grateful to Your Excellency, Most Rev. Apostolic Delegate, for your presence on this occasion. Indeed, you are always disposed to subordinate your personal ease and comfort to the gratification of your brothers of the Episcopate.

And how shall I sufficiently thank you, my cherished friend, Monsignor Cerretti, and the representative of the Common Father of us all, for attending this celebration. Just four months ago, from this very day, the celebration was to have taken place. But, in consequence of the influenza, which then prevailed to an alarming extent in Baltimore, I cancelled the festivity, as I did not wish to endanger the lives of our hierarchy by visiting a plague-stricken city.

When the Holy Father heard that the celebration was postponed, he desired to know to what date it was deferred.

I cabled the reply that it was indefinitely postponed. In spite of my answer, the Holy Father decided that it should take place, and he sent you as his special representative. Therefore, my friends, you are here today, not only in response to my request, but chiefly in obedience to the invitation of the August Father of us all.

I am profoundly grateful to you, my brothers of the Episcopate and of the clergy, for your presence here today. Many of you have come from a great distance, with great inconvenience to yourselves, and in an inclement season of the year.

When a man like myself becomes an octogenarian, he is disposed to be reminiscent and to praise times passed away, "*laudator temporis acti*." He has the temptation to embellish his narratives because his audience, who are his juniors, have no means of contradicting him. He has the whole field to himself. But I assure you that I have no disposition to yield to the temptation myself.

At the close of the Third Plenary Council, over which I had the honor to preside, I addressed the assembled prelates, and, referring to the words which St. Paul wrote to Timothy, I thanked them because they did not despise my youth. If your predecessors in the episcopate were so patient and forbearing to me in my youthful experience, you have always been kind and considerate to me in my declining years.

I am today the sole survivor of the nearly one thousand bishops who attended the Vatican Council and, by a notable circumstance, the oldest prelate at the time of the Council was a bishop from South America.

What is still more noteworthy, I am actually the only survivor of the eighty prelates who attended the Third Plenary Council of 1884.

The last to descend below the horizon of the tomb was the venerable patriarch of the West, the great apostle of temperance, the patriot whom his fellow-citizens loved to honor, without distinction of race or religion, the lion of the fold of Judah—I refer to John Ireland, Archbishop of St. Paul.

I thank God that we are assembled today when the war is over and the blessed sun of peace has dawned upon us.

During that tremendous conflict there was one majestic figure that towered over all others. I refer to our Holy Father Benedict XV. I behold him now in imagination standing like Moses on the mountain with uplifted hands, praying for his spiritual children shedding fratricidal blood.

The Holy Father was unjustly criticised in those days. He was blamed by the Allies because he did not side with them. He was blamed by the Central Powers because he did not espouse their cause. But the Holy Father could not be a partisan; he was too exalted a personage for that. But though not a partisan he was not an indifferent spectator of the horrors he witnessed. He frequently protested against the outrages perpetrated in Belgium and France, and he was habitually exercised in the benevolent work of effecting a change of prisoners and in many other ways mitigating the horrors of war.

The Sovereign Pontiff stands out today the most exalted personage in Christendom. Kings will die, emperors will die, even Popes will die, but the Papacy lives forever.

The Popes have seen the rise and development of all the governments of Europe. It is not improbable they will witness the death of some of them and chant their requiem.

They have seen kingdoms changed to republics and republics changed to monarchies. They have looked on while the Goths, the Vandals and Visigoths invaded the fairest portions of Europe, upsetting thrones. All this they have seen, while the divine Constitution of the Church of which they are the guardians has remained unchanged. We may apply to her the words of Apostle: "These shall perish, but thou remainest, and all of them shall grow old as a garment. But thou, O Immortal Church, art always the same, and thy years shall never fail."

The celebration was in charge of the following committees:

Housing and Transportation.—Very Rev. George Dougherty, D., D. chairman; Rev. John Fenlon, S.S., vice-chairman; Rev. Dr. Paschal Robinson, O.F.M.; Mr. Frederick V. Murphy; Dr. Thomas C. Carrigan, secretary.

Publicity and Entertainment.—Very Rev. Dr. E. A. Pace, chairman; Rev. Dr. B. A. McKenna, vice-chairman; Dr. Landry, Rev. Dr. Peter Guilday, secretary.

General Committee.—Right Rev. Thomas J. Shahan, D.D., chairman; J. Harvey Cain, secretary.

CONSECRATION OF BISHOP TURNER

Rev. William Turner, D.D., Professor of Philosophy in the Catholic University, was consecrated Bishop of Buffalo by Cardinal Gibbons on Sunday, March 30, in the Franciscan Church of Mount Saint Sepulchre, Washington, D. C. Bishop Shahan, Rector of the Catholic University preached the sermon. A large delegation of the Buffalo clergy was present, headed by Rt. Rev. Nelson H. Baker, Administrator of the Diocese. At the conclusion of the ceremony a banquet was served in the dining room of Graduate Hall to about four hundred guests.

Bishop Turner takes with him to his new field of labor the best wishes and the cordial sympathies of his fellow-professors and the students of the University. In his long years of professional labor we had grown to accept his presence and his activities as something quite normal and permanent. His departure, therefore, is naturally felt as a great and irreparable loss. But the wisdom of the Holy See cannot be doubted, and we recognize in its action the guidance of the Holy Spirit, and conform ourselves willingly to it. The University is confident that Bishop Turner will always retain an active interest in the great school which owes so much to his own untiring zeal and constant labors, and it wishes him many happy years of a most fruitful ministry in the vineyard which God has entrusted to him.

The officers of the Mass of Consecration were the following:

Consecrator.—His Eminence, James Cardinal Gibbons.

Assistant Priest.—Rt. Rev. Nelson H. Baker, Administrator of the Diocese of Buffalo.

Notary.—Very Rev. Edward A. Pace, D.D.

Deacons.—Rev. Felix Sculler, M.R.; Rev. Henry Laudenschmidt, M.R.

Cantors.—Rev. Joseph Rhode, O.F.M.; Rev. Vincent F. Kienberger, O.P.

Cross Bearer.—Rev. Francis A. Clancy, D.D.

First Co-Consecrator.—Rt. Rev. Denis J. O'Connell, D.D., Bishop of Richmond.

Chaplains of same.—Rev. Thomas H. Barrett, L.L.D.; Rev. James F. McGloin.

Second Co-Consecrator.—Rt. Rev. Michael J. Curley, D.D., Bishop of St. Augustine.

Chaplains of same.—Rev. Luke F. Sharkey, Rev. Denis M. Reilly.

Bishop-Elect.—Rt. Rev. William Turner, D.D.

Chaplains of same.—Rev. John F. Turner, D.D., Rev. Chaplain Patrick Turner, U. S. A.

Bearers of Offerings.—Rev. John Kiefer, Rev. William Buchhardt, Rev. John P. Kennedy, Rev. Francis T. Kanaley, Rev. Patrick C. Tracy, Rev. Patrick Brady.

Acolytes.—Rev. Thomas J. O'Hern, Rev. Joseph Hummel.

Insignia Bearer.—Rev. F. X. Scherer.

Book Bearer.—Rev. M. W. Moynihan, D.D.

Crosier Bearer.—Rev. John J. McMahon.

First Master of Ceremonies.—Very Rev. George Dougherty, D.D.

Second Master of Ceremonies.—Rev. W. C. Milholland, S.S.

Third Master of Ceremonies.—Rev. Albert O'Brien, O.F.M.

BISHOP SHAHAN'S SERMON

"Take heed to thyself and doctrine: Be earnest in them. For in so doing thou shalt both save thyself and them that hear thee." (I. Tim. iv, 16.)

Your Eminence, Most Reverend and Right Reverend Fathers, Reverend Fathers and dearly beloved brethren:

On this auspicious occasion it fills our hearts with joy to welcome to this church the distinguished gathering which adds so much honor to this day's splendid ceremonies. We are deeply grateful to the members of the hier-

archy who honor us with their presence, and our welcome is particularly cordial for the representatives of the great See of Buffalo, who have come in such numbers to the national capital here to assist at the consecration of their new bishop. The Fathers of St. Francis, in whose church this important event takes place, join with me in this cordial welcome and the Catholic University is proud, indeed, to associate itself with them in extending to all present, both clergy and laity, its grateful recognition of the honor paid to it by so large an assemblage of persons prominent in every walk of life. Naturally the joy and the honor of this day are most deeply felt in the hearts of the clergy and the laity of Buffalo, and it is with them in particular that all present rejoice for God's great gift to them, a new Chief Shepherd, on whose piety, wisdom and energy they must rely for their spiritual welfare and for all the interests of Catholicism in the years that open before us.

BISHOP TURNER'S ERUDITION AND ZEAL

Your new bishop comes to you from the island of saints and scholars, a son of that holy Erin which has furnished and still furnishes so large a portion of its episcopate to the English-speaking world, and thereby claims a peculiar veneration from all who appreciate rightly what this implies in the way of virtue, learning, piety and self-devotion to all the works and interests of Catholicism. He brought thence to the venerable American College at Rome, a careful and extensive training of both mind and heart, and in that center of ecclesiastical life, good studies and ardent patriotism he laid deeply and securely, under the best masters, the foundations on which has risen his life-work. A period of study in the Catholic Institute at Paris prepared him more thoroughly for his future calling. Ordained for the Diocese of St. Augustine, he was not destined to remain long on that soil, watered by the sweat of holy missionaries and consecrated by the blood of martyrs, but was soon called as a professor of philosophy to the new Seminary of St. Paul, whose great Archbishop was ever watchful for the highest ecclesiastical abilities in the interest of our holy religion, for which a great opening was even then being made in the vast regions of our American Northwest. The whole province of St. Paul is deeply indebted to him for the earnest, profound and practical training of its priesthood in the truths of Catholic philosophy, for their love of the highest learning, ecclesiastical and secular, and for their devotion to the intellectual duties of the priesthood, the knowledge and love of books, the cultivation of philosophical and theological tastes, a fine feeling for letters, the responsibility of the priest in arousing and guiding the higher instincts of his young people, the critical warning of his flock against the poison that often lurks in history, philosophy and letters when inspired by anti-Catholic temper or sentiment. His success as a teacher of philosophy, coupled with his priestly qualities, brought him in due time to the Catholic University as a professor of philosophy, in which office he has continued with the increasing love and admiration of his pupils, ecclesiastical and lay, and the respect and esteem of all his colleagues. We owe to him the organization of the University library, and he served it generously for years. He conducted also our most important ecclesiastical periodical, and made our Catholic women his debtors by his zealous devotion to the welfare of Trinity College and the Catholic Sisters College. His services

and his counsel, his energy and his good-will, were ever at the disposal of the University, while its growth and its success were his chief care and concern. Meantime he won the admiration of all scholars by his masterly "History of Philosophy," wherein the splendors of human thought and its aberrations are set forth with concision and accuracy, and by his work on "Logic," wherein the process and the rules of right thinking are described.

This brief record exhibits a priestly life of twenty-five years, spent in academic calm and regularity, but not, therefore, without influence on the growth of religion and the welfare of Catholicism in the United States. Nearly a generation of our American youth owes to him its close and friendly contact with human thought and its solid grasp of the nature and the working of intellectual error, that deepest and quasi-inexhaustible source of the miseries of man, life and society. Century after century he has followed with critical insight and priestly sympathy the conflicts of Holy Church with perverse thinkers and hostile writers, and has led the youthful ministers of God safely through the illusions of those "profane novelties of words and oppositions of knowledge, falsely so-called," which recur forever under new names and are the real and immediate sources of the appalling conditions of our modern humanity.

THE GREAT WAR AND FALSE TEACHERS

Is it not a false philosophy that the Great War owes its origin, its supreme ferocity and its results that transcend all calculations? What Moloch ever consumed nine million men whose miserable fate we can rightly charge up against naturalism, materialism and rationalism? For many decades the schools of the civilized world, and not alone those of the vanquished enemy, have resounded to the plaudits showered on the false teachers whom they "heaped to themselves," teachers who taught and teach yet in the name of the civil authorities and at public expense the very doctrines from which this war has issued as surely as the meat from an egg.

Man is only matter, say they, nature alone exists, and human reason is supreme, independent and self-responsible. There is no other world. There is no divine revelation, there is no source of truth, no criterion of justice and morality, no guarantee of law and order beyond this ephemeral life and the narrow metes of earth and time. We are the essential stuff of savagery, and only the happily endowed, the favorites of opportunity, the remorseless possessors of a critical day, or an ingenious weapon, or indispensable supplies, or climate, or ports, or of ingress and egress, or fortunate combinations of material advantages,—only such have the right to exist on this earth, to enjoy, to propagate and multiply, to develop into communities and the State, to impress on all civilization the spirit of their origin and to evict from the world by every manner of oppression and persecution whoever thinks otherwise of God and man, of the soul and another life, of revelation and prayer and virtue, of all things that men have from immemorial time held as fair and noble and worthy truths.

After all, is it not a doctrine which holds the world in suspense in this very hour? And are not the eyes of mankind fastened upon the apostlenation of this final intellectual phase of modern materialism? That doctrine began with the governing classes of Europe, but now consumes its creator, and takes on the character and resolution of a world-religion, only

minus God, the soul, a future life, and all Christian truth and experience? A false philosophy has given life indeed to a new Frankenstein, cruel beyond belief, but what force or argument shall undo this immoral and anti-social work of a century of error, arrogant and violent and irresponsible, ground moreover as it were into the very hearts of the multitudes which it has deeply transmuted in the awful process and poisoned almost beyond hope, almost beyond recognition of their once Christian temper and outlook?

CHRIST PROVIDED AGAINST FORCES OF ERROR

Right here, dearly beloved brethren, we enter upon the latest phase of the conflict between Jesus Christ and this world. For in this continuous conflict, is it not Jesus Christ, who is forever being driven from His rightful place in the human heart by all these forces of error? The truth is always hated, says Tertullian, and this is particularly true of the Eternal Truth, of the Word of God made Man. Forseeing this Himself, He made a divine provision for the security and the perpetuity of His teaching by the foundation of His Holy Church by its commission as His authoritative representative, even as the mystic body of which He was the head, and by the mandate given to His apostles to teach all that He had taught in His name, *i. e.*, by His authority, and with the assistance of His Holy Spirit to the end of the world, promising them that He would preserve them at all times from error. It is this sublime provision which is re-enacted in the consecration of every Catholic bishop; each one becomes thereby a successor of the Apostles, and in union with his brethren the world over and under the guidance and direction of the successor of Peter, stands before all mankind as the divinely commissioned representative of the God-Man. Now, Jesus Christ left to His Apostles neither earthly power nor lands nor riches nor prestige nor even writings, only His sublime doctrines and His holy name, *i. e.*, His power and authority. But he did leave to them the unique form of government which His followers should adopt, a paternal office in which the teacher and the ruler were blended in one and the power of the latter was guaranteed by the sanctity and the moral beauty of His teachings. This was a new magistracy, unknown to Jew or Roman. Its forum was chiefly that of conscience, and its compelling force was based on the intimate personal relations of the Bishop with Jesus Christ.

OFFICE OF THE BISHOP—HIS AUTHORITY, POWER AND FIELD OF ACTIVITY

It is as the representative of the ever-living Christ that the Bishop teaches in the Church of God. His authority is no longer that of human power or learning, nor of his personal efforts, but a divine authority secured to him as a successor of the Apostles, as the rightly appointed choice of the Holy Spirit, as the duly accredited spokesman of Holy Church. And the burden of his teaching is a message, committed to him in the name of his Divine Master, the Gospel of Jesus Christ. He is the official missionary of Our Divine Lord, the traditional witness of His Divinity to the integrity and the purity of His teachings, to the place and function of His Holy Church among men. "These things proposing to the brethren, thou shalt be a good minister of Jesus Christ," says St. Paul to Timothy, "nourished up in the words of faith and of the good doctrine which thou hast attained

unto." And again, "Take heed to thyself and to doctrine: be earnest in them. For in doing this thou shalt both save thyself and them that hear thee." (1 Tim. iv, 16.) The bishop is ever the teacher in the infant Church, the splendid evidence of which is in the noble epistles of Ignatius of Antioch. The bishop instructs the neophytes and encourages the martyrs; he overcomes insidious heresy and he prepares the ministers of the young churches. His voice is heard on all sides, his wisdom is proverbial and his influence incalculable, so that one day the persecuting Decius could exclaim that he would rather see a usurper at Rome than behold there another bishop. And a century later the prefect Modestus, protesting against the firmness of St. Basil, exclaimed that he had never met such an obstinate man. "Then" said the great doctor, "you have never met a Catholic bishop." And so it has ever been in the Catholic Church. It is to the teaching office of her bishop that she owes the preservation of Divine Scripture, of her apostolic doctrine, pure and entire; she owes to it also her legislation, holy and just; her power of keen discrimination of the false from the true in philosophy, of the just from the unjust in ethics; her good sense of the nature and uses of her own history, of the right methods of defense, of her relations to secular authority, of the proper instruction of the faithful, of social duties and rights according to popular conditions. In a word, the whole system of the ecclesiastical sciences has developed in and about the bishop, and he is not only legally, but also historically, the teacher of his clergy and his people, the nucleus of divine and indefeasible faith, hope and charity about which they might securely gather, and lacking which they were exposed to broadcast error and disorder without end. Her first bishops, the apostles, broke the hard and narrow intolerance of their own Jewish brethren and went out to the wide world with the glad tidings of universal redemption from the only true bondage, that of sin. And since then it is to the episcopal order that we owe the rescue of Holy Church in every age from the evils and perils which are never lacking. They shattered the proud, hard absolutism of the Roman State; they withstood the violence and ignorance of semi-Christian emperors; they dammed the wild currents of barbarism and laid the foundations of Christian Europe; they met and conquered the arrogance and selfishness of medieval princes; against them in vain Luther and his followers hurled their malice and hatred; they withstood the cunning and fraud of a deistic age; they held out in the long storm of the Revolution, they led the way in the missionary conquest of those vast spaces in the New World that richly compensated the losses in the Old World, and they have met successfully the hostility of modern statesmen and modern legislation. They have been the regular leaders of Catholicism in every age, and its fortunes have ever followed the conditions of the episcopal office, the character and training of its candidates, the freedom of choice, the freedom of action, so much so that the proper history of the Catholic Church would be the history of the Catholic episcopate through the ages.

FRUIT OF THE BISHOP'S LABORS

Wherein now lies the secret of a power and an authority so ancient in its origin, so vast in its influence, and so intimate in its contact with all the nations and races of mankind? It lies chiefly in the teaching office of the

Bishop. Every priest preaches by his commission, every Sister teaches by his authority. Every Catholic school in his diocese works under his supervision, and borrows its field of action and its prestige from him. Catholic education from the primary school to the university represents the Bishop's duty of imparting religious instruction to his people no less immediately than the preaching of his clergy.

The Catholic press, the religious writings of his clergy and his faithful people are subject to his guidance and direction. The catechist expounds in his name the mysteries of the Christian religion, and the eloquent missionary rouses by his authority the people to higher thoughts and better lives. One of his chief duties is to form the official ministers of religion so that they shall announce the word of God becomingly and with fruit. Thus St. Paul prepared Timothy and Titus, and in so doing left to every Bishop the sacred formulas of his responsibility as a teacher and the spirit in which he should proclaim the word of God. In the administration of this great office men differ indeed one from the other, and there is ample room for the manifestation of natural gifts for the functions of eloquence, opportunity, erudition, education, for unusual charity and zeal, for the special workings of the Holy Spirit, but every Bishop is by his office a divinely authoritative teacher of Christian truth, and as such is the equal of every other Bishop in commission and responsibility. Our beloved country has seen its Carrolls and its Englands, its Hughes' and its Irelands, but with all due reverence for these shining lights of the episcopate, it is to the long line of the pontifical order that we owe, North and South, East and West, the active zeal of our clergy, the vast network of institutions, the unity of religious belief, the religious temper and the intelligent faith of our people. In this long succession what examples of piety, what martyrs of zeal, what victims of a charity that knew no limits!

In poverty and humility, with patience and perseverance they laid the foundations of the American hierarchy, pioneers in many cases of better days materially, but unsurpassed to this day for their spirit of prayer and charity, their mutual union and reverence, their abiding faith in the future of Catholicism, and their power of inspiring their peoples by word and example to hold fast to the divine truth they taught them.

GREETING TO BISHOP TURNER

It is to this glorious company, Bishop Turner, that you are now added. Sainly, zealous, energetic, generous men have preceded you in the great See you now occupy, and their names are in every heart, their fame in every remote hamlet, their good works on every tongue. Their laborious lives form, as it were, the spiritual tilth of your new field of action, a holy compound of virtue, prayer, instruction, example, and manifold devotion to every duty of their high office. You inherit this day their clergy, the flower of their hopes and sacrifices; their people, the blessed fruit of their apostolic labors; their institutions of education and charity; their religious communities of men and women; their entire estate, so to speak, of Catholic life, thought, principles and temper. And all this spiritual inheritance is set amid a profusion of nature's most valuable gifts, a fertile land bordering on the world's greatest highway of inland commerce, over whose vast waters the great staples of every industry are forever moving. Your

episcopal city, a hive of intellectual activities, is also the home of every peculiarly national quality. Energy, enterprise, ingenuity, foresight, large daring, what natural virtue is lacking to this people and who shall set the bounds of their growth in the coming years? Into these conditions, natural and supernatural, you enter in the ripeness of physical manhood, in the fulness of intellectual vigor, at the height of your priestly career. Surely, it is not forbidden us to see here the hand of God, and to welcome in the interest of Holy Church this act of a shaping and disposing Providence.

GO FORTH, THEN, IN THE NAME OF JESUS CHRIST

Go forth in the name of Jesus Christ, whose annointed apostle you now are, whose heavy cross you must henceforth carry before all the people, whose Holy Spirit will now operate regularly through you, whose saving teachings your lips must perpetuate and your pen must illustrate, whose holy spouse you must daily protect and honor, whose mystic body is held together by your sublime ministry, whose kingdom has no other bounds than your charity and your zeal, whose honor is committed to your knowledge and your prudence, and whose glory will shine before all men in proportion as you realize in your heart and in your works the tremendous inspiration of these magnificent immemorial ceremonies beyond whose power and dignity man has never been able to rise.

Go forth in the name of the Apostolic See, which confides to you this day a fair portion of the vineyard of Christ, and preach to all men, amid a universal discord, its ancient office of religious harmony among all Christians, its holy duty of reconciliation in Catholic unity of those who have fallen away from it to the advantage of a deadly naturalism and materialism now invading all minds, its charge of proclaiming forever and in all circumstances those spiritual principles and conditions of perpetual peace without which this world must hope in vain for so great a blessing, its glorious commission of safeguarding through the ages the great fundamental truths of the Christian order, the divinity of Christ, the office of His Holy Church, and the truth of His Gospel.

Go forth in the name of our American priesthood, whose energy and ardor you thoroughly understand, whose devotion to every interest and every hope of Holy Church is so well known to you, whose zeal for every good work of religion you have so long shared, whose apostolic temper you have helped to nourish and deepen, whose eager and generous hearts are so largely the living source of our American Catholicism. Henceforth they look to you for all that leadership implies at any time and in any crisis, but particularly in these days and in the actual state of the relations of Holy Church and our humankind. Everywhere men are casting their eyes toward the sanctuary and are asking of the men of God ripe and timely words of wisdom, those sure and healing words of Christ's Gospel, which pour balm into troubled hearts and when fortified by priestly lives fill the faithful with invincible courage and the holiest resolution to live and die as true members of Jesus Christ, as genuine children of the Holy Catholic Church.

Go forth, also, in the name of the Catholic laity, those brave and good men and women who are now your flock, and who from this day forth behold in you their shepherd, wise to direct and strong to insist, courageous in

defense and comforting in times of peril and conflict, fatherly in the hours of trial and sorrow and always the apostle of righteous living, the herald of Christ's genuine teachings, the sign and security of that unity which Christ established in His religion and for which He prayed with all the earnestness of the God-Man. Indeed, may that unity of our holy religion, its firm anchorage, its highest reason and its final hope, shine daily more persuasively through your works and your teaching, through your virtues and your abiding zeal, through your irresistible charity, above all through your spirit, *i. e.*, through the image of the Divine Master actively showing at all times through you for the spread of His kingdom, for the renewal of our religious and social life in Him and for the restoration of all civilization on the foundation of His holy Gospel. May your people find you ever sympathetic with all their natural ideals and inspirations; generous in support, in counsel and in helpful criticism for the good works that are forever germinating in the hearts of the people and need only encouragement and protection from above to become new instruments of Catholic religious progress!

UNIVERSITY'S LOSS IS BUFFALO'S GAIN

Were the University to consider only its own interests, it is with sorrow that it sees you depart, leaving us poorer in many ways. But the higher interests must ever prevail, and so we give you up sadly, convinced that it is for the welfare of Holy Church, and persuaded that the Vicar of Christ was minded to prove, by the size of our sacrifice, the greatness of his love for the Catholic people of Buffalo Diocese. We have been rightly proud of you as a professor, whose qualities of heart were equal to those of his mind, and we rejoice at the constant growth in you of that fine, calm wisdom which lends such dignity to its possessor. You carry with you the respect and the esteem of the whole University, which prides itself forever on your record as a teacher, as one of its most learned and unselfish priests, and as a true lover and disseminator of the highest knowledge.

In the hearts of your friends you leave a void not easily filled, but they will be consoled by the progress of our holy religion under your enlightened direction, and by the affection which your clergy and people of Buffalo must soon show to one whom God has destined to be henceforth their spiritual father and their guide. May every fair hope placed in you this day be justified, and may all the gifts of the Holy Spirit fructify a hundredfold in your heart to the edification of the body of Christ, to the honor of the Catholic faith and to the glory of God.

NEW UNIVERSITY GYMNASIUM AND K. OF C. ANNEX

The new Gymnasium and K. of C. Annex in course of erection on our grounds will embody, when completed, the most recent and practical ideas, both as regards mode of construction and distribution of the various elements of the general plan. Forming a very important part of the very imposing group of academic buildings enclosing the University campus, and easily accessible to all parts of the group and to the public thoroughfares as well, its situation and general form were determined largely by natural conditions of the site and of the peculiar needs to be housed in the structure, which are expressed frankly and logically.

Three distinct types of service will be rendered by this building: First, the University Gymnasium, with all its appurtenances; second, the social organization of University life, student activities, societies, etc.; third, a nucleus for large jubilee gatherings, conventions, academic assemblages, commencements, etc.

With the viewpoint of building for the future and foreseeing the probable growth and expansion of the University itself and of the various lines of activity mentioned, the building has been designed to meet these requirements, permanent and desirable materials have been employed in creating the shell of the structure, permitting whatever elaboration is deemed advisable to be adjoined as the funds increase.

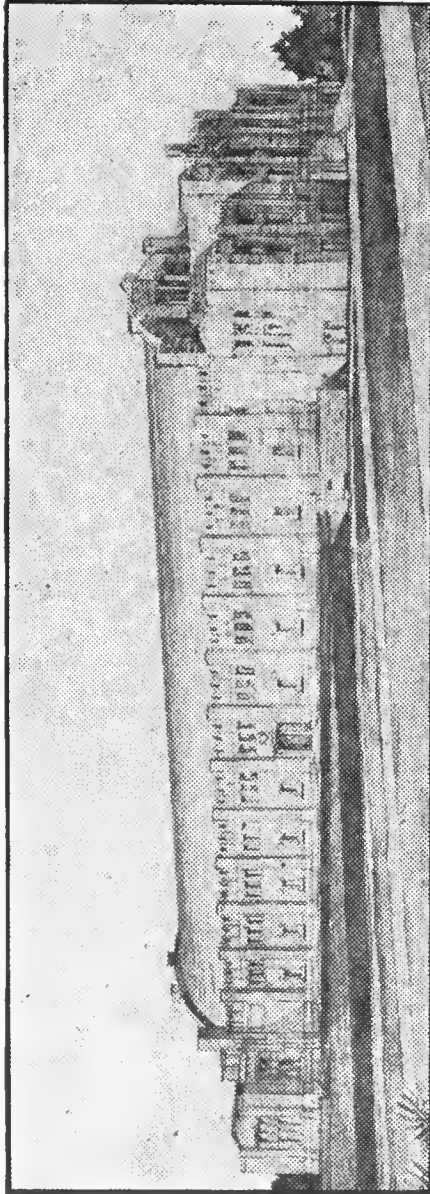
Hollow tile forms the principal single element in the construction, the walls, partitions, etc., being of this material, the floors being of reinforced concrete, with surfaces of wood or ceramic required by consideration for the greatest utility.

Rather distinctive in its silhouette, the building impresses with its great size, well balanced proportions, and simplicity of plan. The flexibility of the style employed, the Tudor Gothic, makes it possible, while harmonizing with the University group in general, to incorporate practically under one roof the numerous and varied featured characteristics of such a building. Most important, a great hall serving for indoor recreation for the entire University body, this hall 80 by 240 feet, free from columns, spanned by huge steel trusses and having a clear height in the central axis of 34 feet, permits the free use of all the necessary space to be devoted to gymnastics, class drills, calisthenics, the various games, basketball, indoor baseball, tennis, handball, and the batting cage for winter baseball practice. Freedom of circulation, ingress and egress, are secured from several approaches, and public exhibitions in the nature of track meets, intercollegiate competitions or other large public gatherings are relieved of the possibility of congestion.

An eight lap to the mile running track will encircle the great hall, spectators' tribunes and galleries are provided, and an elaborate heating and lighting system insure the comfort and use of the large hall at all times.

Below the level of the main floor, and connecting directly with it by means of wide staircases, is the ground floor containing swimming pool, showers, baths, toilets, etc., and the various smaller divisions devoted to wrestling, boxing, fencing, special exercises, and the quarters for the Director of Athletics, gymnasium instructors and coaches for the teams. Storerooms are provided in order that the main hall or other portions of the buildings may be freed from paraphernalia. The swimming pool, well lighted, heated and ventilated, is standard in point of equipment and in size. The net dimensions, 24 feet in width by 60 feet in length, with ample depth to allow for exhibitions of fancy swimming and diving, require the installation of the most modern of apparatus for the heating and filtering of the water supply, and the nature of the materials employed in the pool and its adjacent showers, baths, toilets. Cream colored enameled brick suggest the perfect sanitary qualities to be procured. Water polo and other water sports may be cultivated and instruction in swimming will be given to all of the students.

Sufficient dressing room space is also allowed and lateral alcoves permit



NEW UNIVERSITY GYMNASIUM AND K. OF C. ANNEX

the public to witness the contests. Bowling alleys parallel with the great hall will occupy one-half of the north end of the ground story and pool, billiards and lounging rooms are allotted for the use of the students in the south end of this story.

The Knights of Columbus Annex in three stories frees the main hall of many necessary services and justifies their concentration in a most convenient manner. As the social center of University life, it provides at once for such student activities as dramatics, moving pictures and college organizations such as the Athletic Council, University Council of the Knights of Columbus, literary and debating societies, etc.

A large lobby, preceded by an entrance vestibule and admitting directly to social parlors, reception rooms, library and reading rooms, features the main story, while the second story is devoted altogether to the assembly hall with stage, dressing rooms, and moving picture screen.

Despite the unfavorable times prevailing at the beginning of work upon the building and the difficulty of obtaining building materials of the substantial character employed, the work of erection has been carried on expeditiously and everything promises to be in readiness for the opening of the scholastic year in October.

Of the Sisters of St. Ursula: Sister Mary Esther, Cleveland, Ohio; Sister Mary Madeleine, Cleveland, Ohio.

MASTER OF ARTS (A.M.)

Of the Sisters of St. Benedict: Sister Mary Alexia, Guthrie, Oklahoma; Dissertation: "*Education in the Benedictine Monasteries of the Early Middle Ages.*" Sister Mary Aloysia, Guthrie, Oklahoma; Dissertation: "*The Teacher and Character Formation.*"

Of the Sisters of Divine Providence: Sister Mary Angela, San Antonio, Texas; Dissertation: "*The Suppression of the Society of Jesus in the Eighteenth Century.*" Sister Mary Callixta, Newport, Ky.; Dissertation: "*The Correlation of Religion with Elementary Plane Geometry.*" Sister Paul of the Cross, San Antonio, Texas; Dissertation: "*Chivalry as an Educational Movement.*"

Of the Sisters of St. Francis: Sister Marietta, Milwaukee, Wis.; Dissertation: "*The Nature of Mental Development.*"

Of the Sisters of the Incarnate Word: Sister Mary Christina, San Antonio, Texas; Dissertation: "*The Academic and the Professional Training of the Teacher.*"

Of the Sisters of St. Joseph: Sister Mary Francella, Philadelphia, Pa.; Dissertation: "*The Integrability of Functions Associated with Rational Curves.*"

Of the Sisters of the Visitation: Sister Mary Stanislaus, Dubuque, Iowa; Dissertation: "*The Complex Roots of Unity and Their Application to Trigonometric Formulae.*"

BEQUESTS

LEGAL FORM OF BEQUEST TO THE CATHOLIC UNIVERSITY OF AMERICA

I give, devise and bequeath to the Catholic University of America, an institution incorporated under the laws of the District of Columbia and located in Washington, D. C.,

.....

NEEDS OF THE CATHOLIC UNIVERSITY OF AMERICA

LIBRARY, with space for one million books, reading-room accommodations for a reading-public never less than five hundred, special service rooms for advanced students and visiting scholars.

MUSEUM, to house the ever-growing collections which are now on the fourth floor of McMahon Hall.

DORMITORIES, Halls containing not less than two hundred rooms. The University has already outgrown the four Halls on the grounds, hundreds of students being obliged to find quarters in Brookland and in Washington, D. C.

LABORATORY FOR PHYSICS, similar to the Martin Maloney Chemical Laboratory, opened in November, 1917.

BIOLOGICAL LABORATORY, with similar dimensions.

A NEW BUILDING FOR THE LAW SCHOOL AND LAW LIBRARY, containing an adequate Courtroom and enough lecture halls to permit three classes to be in session simultaneously.

ADDITIONAL ENDOWMENT of at least two million dollars for the upkeep of the buildings, the creation of new chairs, new professorships and instructorships.

THE NATIONAL SHRINE, a central Church for the University as well as a place of pilgrimage for the faithful of the United States, wherein the services of our holy religion may be carried out with becoming solemnity and dignity.

FACULTY HOUSE, for the members of the Faculty of Theology.

NATIONAL CATHOLIC LIBRARY, devoted exclusively to American Church History and its auxiliary branches.

NATIONAL CATHOLIC ARCHIVES, for the conservation of the source-material of American Church History.

GYMNASIUM, out of grateful remembrance to the athletes of former years who have won fame for the University in spite of the handicaps which surrounded their training.

ADMINISTRATION BUILDING, where the governance of the University might be directed as from a center.

UNIVERSITY PERIODICALS

THE CATHOLIC UNIVERSITY OF AMERICA ANNOUNCEMENTS. These are: *The School of Sciences*, published in March; *The School of Law*, published in April; *The Year Book*, published in May and *The Annual Report of the Rector*, published in November.

THE CATHOLIC UNIVERSITY BULLETIN is issued monthly from October to June. It is mainly a record of current events in the life of the University giving immediate information in regard to the schools and departments, endowments, appointments, equipment and similar matters of interest to the public, and especially to the Catholics of the United States. The *Bulletin* is sent free of charge. All communications should be sent to Rev. Dr. Guilday, 1234 Monroe Street, N.E., Washington, D. C.

THE CATHOLIC EDUCATIONAL REVIEW: The *Review*, published under the direction of the Department of Education, deals with educational problems and methods from the Catholic standpoint and supplies information regarding all current and movements in which the teacher is interested. The *Review* is published monthly except July and August. Annual subscription, \$3.00. Single numbers, 35 cents. Address: The Catholic Education Press, 1326 Quincy Street, Brookland, D. C.

THE CORPUS SCRIPTORUM CHRISTIANORUM ORIENTALIU: This is an Oriental Patrology published by the Catholic University of America and the Catholic University of Louvain under the editorial direction of Drs. Chabot, Guidi, Hyvernat and Forget. Its purpose is to publish all Christian texts extant in Syriac, Arabic, Ethiopic, Coptic and Armenian. The text and Latin translation appear in distinct volumes and may be purchased separately. Subscriptions and orders should be sent to J. Gabalda & Co., 90 Rue Bonaparte, Paris, or to The Secretary of *The Corpus*, Catholic University of America, Washington, D. C.

THE CATHOLIC HISTORICAL REVIEW: The first number was issued in April, 1915. It is published under the direction of a Board of Editors chosen from the Departments of History of the University. Its purpose is to stimulate interest and activity in the history of the Catholic Church in the United States. It is a quarterly publication appearing in January, April, July and October. The annual subscription is \$3.00, single numbers, \$1.00. Reprints may be had at a reasonable price. The Secretary, *The Catholic Historical Review*, The Catholic University of America, Washington, D. C.

THE CATHOLIC CHARITIES REVIEW: The first number appeared in January, 1917. It is published under the direction of the National Conference of Catholic Charities, and is edited from the University. The methods, problems and achievements of charity, especially Catholic charity, and the various social questions related to charity, constitute the scope of the magazine. It is issued the middle of every month except July and August, and the subscription price is one dollar per year. Address the *Catholic Charities Review*, the Catholic University of America, Washington, D. C.

THE UNIVERSITY CAMPUS: The *Campus*, issued monthly from October to June, serves as a medium for publishing news of student activity at the University. It aims to develop in the students an interest for literary endeavor. The editors are chosen from the student body. Subscription, \$2.00 a year. Address *The Campus*, Brookland, D. C.

SALVE REGINA: A religious publication, issued eight times yearly, is devoted to the collection of funds for the construction of the University Church, known as the National Shrine of the Immaculate Conception. It is sent free of charge to all who are interested in or who have contributed to the National Shrine. Address: Rev. Bernard A. McKenna, S.T.L., Catholic University, Washington, D. C.

THE TRINITY COLLEGE RECORD is the literary organ of Trinity College, and is published bi-monthly from October to June. Subscription, \$1.00 a year. Address: Business Manager, Trinity College, Washington, D. C.

THE CATHOLIC UNIVERSITY BULLETIN

Vol. XXV

JUNE, 1919

Nos. 5-6

CONTENTS

BENEDICT XV AND THE NATIONAL SHRINE OF THE IMMACULATE CONCEPTION.....	217
HIGH ALTAR OF NATIONAL SHRINE	220
COLLECTION FOR UNIVERSITIES OF LILLE AND LOUVAIN.....	222
LAY ALUMNI ASSOCIATION.....	224
THIRTIETH ANNUAL COMMENCEMENT, JUNE 11, 1919.....	225

WASHINGTON, D. C.
PUBLISHED BY THE UNIVERSITY
ISSUED MONTHLY EXCEPT JULY, AUGUST AND SEPTEMBER

Entered as second-class matter February, 1918, at the post-office at Washington, D. C. ;
under the Act of Congress of March 3, 1879

The

New Gymnasium

Is Now Nearing Completion

DONATIONS

Should be sent to the Right Reverend Rector

Hundreds of Alumni Still to Be Heard From

THE CATHOLIC UNIVERSITY BULLETIN

VOL. XXV

OCTOBER, 1919

NO. 7

THE ULTIMATE CONFLICT

**Sermon Preached by Bishop Shahan at the Peace Convention of the
Knights of Columbus, Buffalo, August 5, 1919**

Right Reverend Bishop, reverend fathers, and dearly beloved brethren of the Knights of Columbus: What more inspiring spectacle could an American Catholic heart contemplate than the body of men which fills today the broad spaces of this great cathedral? Gathered from every part of the United States, from our island possessions and Canada, you represent at once the immensity and grandeur of this thrice happy land and the unity and power of the religion of Jesus Christ as it is taught and lived in the Catholic Church. But imposing as are your numbers and incalculable as is your influence, civil and religious, they fall into the background as we reflect on the new and glorious significance of this year's meeting. Two years ago you took your appointed place in the mighty national host which arose like one man in defense of our imperiled American freedom, and you went down as a body into the bloody arena of humanity's last and greatest conflict. Founded in peace and devoted to the arts and works of peace, you caught easily the high commanding spirit of this nation of freemen, young, rich, populous, prophetic through all its mighty frame of the liberty it had begotten in the world, and to its last fibre hostile to all oppression and injustice the world over. Our President called every American to a crusade against the last of the ancient autocracies, and promised the world in our name that not one of them should survive the conflict he was loosing.

UNIT OF COURAGE AND FORCE

Since that memorable call the Knights of Columbus have shared generously all the activities of this mighty nation, fused so quickly into an irresistible unit of courage and force. Your sons have filled our army and our navy and your daughters have filled the places vacated by their brothers. You have accompanied our brave young men to the front, and provided for them every possible comfort in the stress of battle and every relaxation in its intervals. In this great war not armies, but whole nations faced one another, organized to the last detail and inspired by every appeal that the hearts of men could grasp. Nowhere has this unparalleled appeal to patriotism been more quickly answered than

by the Knights of Columbus. Both at home and abroad, by land and sea and air, amid the din of conflict and in the heart of crowded cities, in health and in illness, in every phase of military and naval life, and wherever death set his cold seal on a noble brow, you were found shoulder to shoulder with our brave men amid all the horrors of war, a never ending source and supply of that moral courage which alone lifts physical courage above the level of the beast.

This great war, cruel and destructive beyond human imagination, is rightly hoped to be a rebirth of our own nation, and, for that matter, of every nation that went down into its vortex. If so, then surely the Knights of Columbus may claim a page in the wonderful annals on which shall be written in letters of gold for a happier posterity the good deeds, the patriotic sacrifices, the ingenious devotion and the intense Americanism of this great body of Catholic men.

A WORLD FORCE

But, dear brother knights, just because we seem to be entering upon a new order of American life, we may rightly ask ourselves how we may best utilize the great asset of esteem and respect which the whole world now gladly pays to our order as the nations emerge from the smoke and din of five years of death and destruction? Five years ago we were a vigorous Catholic organization, but we had not made our way to the great American heart. Today the magic symbol of our order evokes a blessing from millions of American men who have come to learn the inexhaustible depths of its charity, its loyalty and its humanity. Five years ago we were but vaguely known and often misunderstood outside of our own country. Today the same magic symbol is read and understood and blessed by men in every country of Europe, from within the blessed shadow of Peter's dome to the crowded marts of London and the anxious spaces of Dublin. Within this brief span the name of the thrice glorious mariner of Genoa has literally circled the world and has knit for ever its own imperishable fame with that of our great order, and thereby lifted us to the high level of a world-force, has associated us with the highest ideals and aspirations of Catholicism, and has in all reality set us in the place and office of those knights of old to whom the blessed footsteps of Jesus Christ on earth were so sacred that they joyously gave up everything for their rescue and defense. The genuine Knight of Columbus lives no longer to himself. He lives to all the high ideals of his order, but as they have been gloriously interpreted on a world-wide scale and amid all the vicissitudes of our humankind driven every way by the swaying fortunes of war. More than ever must he be a man of irreproachable Catholic life, for he is now observed of the whole world, and he carries in his person the esteem or dislike of Catholicism, nay often of religion itself. In his person has been consummated the unique union of Catholic faith and life with the American spirit, and on him individually depends its happy perpetuation. The Roman citizen in the wilds of Britain bore with him the honor of the great city and the crusader held himself responsible to every man for the public honor of his Divine Master. Even so the Knight of Columbus symbolizes today in the world the Catholic layman as he has grown

up and developed in the United States, in conditions and amid circumstances found nowhere else, and for that reason he is read anxiously by all manner of men to whom our Catholic faith and life are as a sealed book, so long as they look only to the priesthood for an answer to the deepest riddle of their souls. But they understand well their own kind and order of men, and amid the business of the day and the movement of affairs, amid the secular concerns of office and bank and factory, or in the hour of social relaxation, they now behold in the Knight of Columbus the ideal Catholic layman and are inclined to measure by him the claims and the power of our holy religion. Need I say more to illustrate the grave responsibility which rests upon us all individually in these crucial years when all religious belief outside of Catholicism is in violent solution, and our holy religion, if properly exemplified, may hope to save not a few honest and upright men and women from the universal wreckage of Christian belief. The true Knight of Columbus is not only an intelligent, energetic, practical Catholic, but he is also an American of the purest type. This means that he recognizes the fundamentally Christian temper and spirit of our American constitution, life, institutions and ideals, and in his heart is deeply and naturally averse to the new interpretations of Americanism which savor so strongly of the prevailing political and social paganism of Europe. His Americanism is that of George Washington and the fathers of our country, the Americanism which fascinated the best minds and hearts of Europe when first proclaimed, and whose unexampled triumph shook to its center the old political order of Europe that felt itself doomed if the new society by the Potomac could sustain itself and demonstrate the viability of the broadest personal liberty in union with the deepest respect for constitutional law and order. It is to this Americanism that the heart of every true Knight of Columbus cleaves, and not to any pale denatured travesty of America such as too often presents itself these days, and asks for our allegiance, though under honored names and forms it conceals a deadly political virus, and would soon rob us of the political faith in which we were born and which has hitherto held together in magnificent growth over a continent, our beloved country.

OUR COSMOPOLITAN POPULATION

O glorious land of divine predilection, on whose generous bosom millions of European men, poor, abused, oppressed, have in one short century been transformed into freemen, on whose prairies and valleys and hillsides labor has blossomed into comfort and prosperity, whose broad rivers and vast inland seas bear daily the rich argosies of mines and forests and waters, whose few decades of history seem to a fair observer the prelude of a golden age, whose people have been gathered from the ends of the earth and worked over by the master-hand of God into a great social mosaic, the human message and significance of which no one may henceforth misinterpret! Exile is God's alchemy, says the poet,

"Nations He forms like metals,
Mixing their strength and their tenderness,
Timing their genesis to the world's needs."

Even so God called forth our fathers from a doomed Europe, that a century ago was set headlong for the abyss as the result of its oppressions and injustices. Let me add of its public ingratitude and infidelity to the Divine Master, whose best handiwork it had been, but whose honor and whose rights it trampled on and whose glorious light in the human firmament it extinguished amid cries of blasphemy and hate, one long crucifixion of religion by European pharisees of wealth and science and power from the French Revolution to this hour. And lo! it is the children of an earlier and a better, of a once Christian Europe, who swarmed back across the seas under the Stars and Stripes to save Europe from the consequences of its own bad principles and vicious errors, its inhuman philosophies and its persecution of religion. In the name of its own false gods, its own materialism and naturalism, its own rationalism and secularism, one of its own peoples arose, smote almost to death its brethren, and prepared for their necks a yoke of perpetual serfdom. And behold, while it exulted in the fulness and rapidity of its deception and in the certain execution of its plans, God was summoning across the seas, as once from the ends of the earth He called His man Cyrus, the saving American legions whom He had been holding in reserve against this most fateful hour in mankind's history. O for the wisdom of a Bossuet to grasp in all its fulness the meaning of this mighty human movement as the great current of American man-power rolled eastward in millions across the ocean-paths with their fathers had once followed westward alone and sad, led only by the Star of Hope that shone ever through the night and the storm!

While you have gathered, dear brother knights, around this holy altar to ask the divine blessing on your deliberations, the curtain is falling on the mightiest human tragedy of all time, too near yet and too incomplete for any man to grasp its final meaning for the nations and the races of the world. But if the great war be over in the sense of armed conflict, that other great war in the world of ideas out of which the former arose, goes on with even fiercer intensity than before. This is the war of paganism against Christianity, no longer circumscribed by political or racial lines, but disseminated through all mankind, and choosing its own places and times of battle, its own weapons and means of offense, its own diplomacy and surprises, its own system of deceptions and illusions and betrayals. This war rages through all the strata of human society, and none are exempt from its imperious call to arms, none too old, and, above all, none too young or inexperienced to fall beyond its registration. Indeed, within the purview of its leaders, known and unknown, fall not only the world of today, but all unrecorded time. The conditions are being cast and the circumstances are being shaped which threaten the religion of Jesus Christ, first with utter public impotence and consequent social humiliation and shame, and then with a rapid decay and inevitable death.

Into this great conflict, dear brother knights, at once the cause and effect, the forerunner and the echo of all the miseries of these bleeding years, you have not come one day too soon, nor have you acquired one day too soon the sense of your obligations as Catholic men, and of all that is henceforth incumbent on you in your quality of strenuous

defenders of the Catholic religion. The hope, vaguely conceived perhaps in the past and timidly expressed, that you were a reincarnation of the religious instincts and spirit and aims of the crusading knights of old has come true with supreme rapidity and precision. For, inasmuch as the crusaders were only the flower of the Catholic medieval laity, you reproduce in very truth their intimate love of Jesus Christ, their devotion to Holy Church, and their high resolve to place themselves at her disposal for every great Christian interest laid up in the gospel of Jesus Christ.

CYNICISM, OBSCENITY, DESPAIR

The enemy of the old crusaders was ambitious and conquering Islam, the fierce and intolerant Arabism of the Orient. Your enemy, born so and inveterate, is paganism. And what is paganism? It is the natural unregenerate man, with all his inherited moral viciousness, all his animal passion and unchecked selfishness, all his mean vision of carnal comfort and welfare, all his narrow pride of life, all his contempt for spiritual things, all his hate for divine authority. It is today a mighty conquering force in modern life, is solidly intrenched in countless hearts the world over, and aims at the complete subjugation of humanity, convinced that the Christian order will soon be only an episode, a memory, in the history of civilization, only the world's greatest record of failure, of gigantic promises broken from century to century and now emptied of all attraction or service. Does it not dominate completely the provinces of letters, art, music, the drama, all the noblest forms of human activity, once illustrated by Catholic names of the highest fame? And are not the annals of travel and history, the story of research and investigation in every science, physical and moral, the whole popular presentation of man and his interests, his rights and his hopes, colored by the feelings and the spirit of paganism, with its attendant cynicism, obscenity and despair? Is not its moral flowering visible on all sides, suicide, divorce, juvenile crime, contempt of law, hatred of authority? And its other harsh fruits, lack of principle, private and public, of moral stamina, of outspoken conviction, a daily weakening hold on the spirit and the uses of personal liberty, are they not everywhere and increasingly evident? And what means this common blasphemous warfare against God, against the very idea of a Supreme Being, against His will and authority? It is the victorious cry of atheism, that philosophy of paganism, as it climbs into the high places of this old earth, and, after centuries of exile and dishonor, returns to scorn and persecute again the Crucified One.

UNCHRISTIAN ORDER OF LIFE

From the morals and habits and the informing spirit of paganism it could not be a long way to its principles and its institutions, and with these we are now brought face to face in new and perilous theories of the State, its origin, nature, and relations to the individual citizen; in a growing disregard for the rights of parents respecting their offspring and the correlated invasion of the peculiarly American domain of personal freedom; in the purely secular and often anti-religious tem-

per of social legislation; in the waning respect for the family as the true root of society, and an increasing sympathy with socialistic and materialistic projects whose ultimate aim is an un-Christian order of life; in a visible haughty impatience with Christian ideas and institutions, Christian social convictions and habits, and in general an outspoken resolution to de-Christianize our social order as a whole, and to so reconstruct the bases of human life and the new social edifice that no genuine Christian can find a home therein, all the laws and institutions, the very atmosphere of this new life, being saturated with hostility to and persecution of the gospel of Jesus Christ and His Catholic Church.

PAGANISM WRECKED HUMANITY

By their fruits, however, ye shall know them. Long ago, in pagan Carthage, a great Christian bishop pointed out to the enemies of his people the true difference between paganism and Christianity. "You talk great things," he said to them, "but the Christians live them." Even so. Paganism had once an immemorial span of life, and it wrecked humanity so thoroughly that only the God-Man could save the world it had broken and ruined. Listen now to the words of the English statesman, John Morley, a foremost apostle of secularism, *i. e.*, paganism, particularly in education, and judge of its vitality, its hopes of triumph over the Galilean: "We have held the world for two or three generations in the hollow of our hand—the whole civilized world on both sides of the Atlantic. We could do what we would; and what did we accomplish? Has secularism done so much for this country (England) as Christianity?" Had he survived this war he would have had a more complete failure to chronicle—the total collapse of all civilization in the richest and most populous lands of Europe, and the response of death from nine million men slaughtered in the name of pagan science, pagan education, pagan state worship, pagan lust of conquest, pagan submissiveness to irresponsible chiefs whose own proud will was their deity, and who sought in material conquests the pardon and the sanction of their long and cruel despotism, both civil and intellectual.

Dear brother knights, it is not yesterday that began the conflict of paganism, letter and spirit, with the Redeemer of mankind. In one shape or another it runs through twenty centuries of history, now in violent and sanguinary repression of the new religion and again in invidious attacks upon its teachings or its administration, now in vicious and fatal philosophies and again in helpful sympathy with every enemy of Catholicism, now in great heresies and schisms and again in robbery and confiscation and cynical oppression and tyranny. Only the temporary issues, the words and forms of the conflict are new, while the heart of the war, its inner core, is identical through the ages, the irreducible pride and deep corruption of the natural man, and his immemorial antagonism to the supernatural, as life or thought or ideal. But the Catholic Church has always triumphed over paganism in all its forms, through the fidelity of her people, the greatest miracle of all history, and a running commentary through time on the promise of Christ that He would be with her to the end. The memory of the people is both long

and grateful, and it can never forget the depths of moral degradation, the sad lot of all the humble and friendless, from which they emerged in every century through the aid of Holy Church. She has been ever their religious and social leader, and in proportion to her independence and influence was their condition happy or otherwise. It is she who softened the lot of the slave and eventually raised him to the level of freedom, she who exalted woman in the person of the Blessed Virgin and then created the chivalry which idealized woman, she who sanctified the cradle and surrounded the child with the holiest safeguard of the sacraments, she who rescued the poor amid endless wars and famines by the halo she threw about almsgiving. There is much discourse about the social reconstruction of the broken man, the great human element thrown out of place and left helpless by the operations of war. But the great original sociologist, the first and most successful rebuilder of mankind, is the Catholic Church, not on paper and amid a confusion of costly experiments, but in the persons of self-sacrificing men and women consumed by the love of their fellowmen, fellows in whom they saw the holy seal of baptism, the figure of the Crucified Jesus, men like St. Patrick, St. Benedict, St. Francis of Assisi, St. Vincent de Paul, St. Peter Claver, and a hundred others whose holy works cover the world today, sun-like in their moral beauty and their unfailing results. Indeed, who can deal with human society from any angle, or touch upon any phase or function of it, and not behold at once the handiwork of the Catholic Church, in whose arms, so to speak, it was nourished, who steadied its first steps, taught it the first lessons of unity of origin and redemption and destiny, filled its young heart with ideals and showed it the heaven where they were realized, made it see in all men brothers and in God a common Father, and in the Ten Commandments and the Gospel the eternal moral truths on which human happiness stood four square and unassailable.

NEVER ABANDON CAUSE OF CHRIST

Dear brother knights, fifty years ago a great Catholic man cried out in Paris, "We are sons of the crusaders, and we shall never surrender to the sons of Voltaire." The Knights of Columbus are themselves crusaders, and will never abandon the holy cause of Christ and His Church in face of the new paganism, *i. e.*, the new secularism and materialism which dominate our modern political and social and economic life. You represent today in the United States the flower of our Catholic laity, whether we consider your great numbers, or the forty-eight states you represent, or the vigor of your manhood, or the sincerity of your faith, or the distinction of your character, or the variety of your professions and offices in our American life. You have set your hands to some great religious works and have accomplished them in a flawless way. And now, as you enter the second generation of your existence, an imperishable national honor entwines its laurels with your other great deeds and assures your name and your place forever in the glorious annals of the greatest of the world's republics. Your collective influence, in particular, is one of the great religious assets of American Catholicism and has an incalculable reach in combating the ubiquitous

and active and growing paganism of our daily life. You are strong in numbers and in faith and devotion. You are influential in all ranks of our society. But your strength and your influence are chiefly moral and social and are rooted deeply in the religious unity and the fraternal charity which find you all together as one family within the widespread maternal arms of Holy Church. From what other source could arise the convincing sense of security and destiny which fills every heart, a sense at once peculiarly Catholic and peculiarly American, and prophetic of great deeds yet to be accomplished under your banner for religion and country?

ARMED MEN NECESSARY

One word more: During the last five years it has been borne in upon us that if a nation would defend itself successfully against aggression it must indeed have faith in its cause, and unity and courage in its defense. But it must have more; it must have the largest modern scientific knowledge, and trained officers to apply it, and endless ingenuity to overcome the skill and the wiles of the enemy. Nor is it otherwise in the warfare of ideas, of mental tempers, of those moral and social notions which influence at all times, and never more profoundly than now, the laws, the administration, and even the economic life of a nation. Here, too, it is question of preparedness at long hand and carefully and generously planned, in plainer words, of an educational policy and outlook which shall aim at making of every Knight of Columbus an adept in the nature and history of the great spiritual conflict I have too feebly outlined, a Catholic man well armed against all the sophisms and falsities, all the deceptions and the illusions of this un-American philosophy of secularism and materialism, under which names the old paganism is most easily recognized.

Nor is there much time to lose, for this enemy, ever at our gate, is now overlooking our glorious national domain as a new province ready for absorption and inter-penetration. The immemorial barrier of the seas has fallen, that we thought our moral and intellectual bulwark against that paganism of Europe which has so deeply corrupted the once Christian life, heart, temper and institutions of those peoples and races whom the gospel lifted long ago from the lowest levels to unparalleled greatness.

EMINENTLY PATRIOTIC WORK

Certainly a broad educational program is in keeping with the aims and the spirit of our great order, a program that shall include useful instruction of every kind, technical, social, civic, cultural in the fairest sense. This is an eminently patriotic work and brings us into close and beneficent contact with all our fellow-citizens, while it elevates our membership in universal esteem, and opens the way of improvement and success to thousands of our bright and ambitious youth. Nor can anyone foresee the happy results in the next decade of such a concept of duty and opportunity on the part of the Knights of Columbus.

Very fundamental, however, and immediately urgent is an intensive training of our Catholic manhood in the great truths of our holy religion,

truths which have created all that is best in civilization, and on whose practical acceptance rests every bright hope of our country's future. These great basic truths are God, Jesus Christ, the soul, sin, future life, rewards and punishments; in other words, the very foundations of the Christian religion. Incidentally, the warfare against the mere idea of a living personal God grows with incredible rapidity, overflows every province of the intellectual order, and lends to the new and violent atheism all the conquering exterminating ardor of some ancient world-religion, some new Islam, at whose sword-point legislation, institutions, customs, the arts and sciences, the whole mentality of mankind, must be made over and our Christian world come very soon to hate what it has so long loved and to love what it has been so long taught to hate.

BEDROCK ELEMENTS OF CONVICTION

These few great truths are the basis of our common religious faith and life, but they are also the sources and the guarantee of the highest and noblest phases of our civilization, which must inevitably revert to paganism, once their hold is broken on the minds of men. By all means let the light of human knowledge shine ever more widely, and let its benefits be ever more generously communicated to all men; let its saving influence permeate every mind and purify every heart of the dross of ignorance and the poison of pagan selfishness. The social function of knowledge is incredibly powerful and urgent, but yet more powerful and urgent is the right grasp on the fundamental truths of human life, those bedrock elements of conviction, those principles of conduct which underlie the Christian order of life for twenty centuries, and whose decay portends a new order of human life that may abound in promises of progress and happiness, but will most certainly end in abysmal depths of ruin, complete beyond the imagination of man and final beyond his power to repair. In other words, what is most needed in the world of today is a restoration to honor and influence of the Christian philosophy of life with all that it implies in regard of the nature and destiny of man, of the purpose and dignity of life, of the origin and end of this world. The great war is the first logical result of the weakening of these old and salutary convictions across the Atlantic, and if we do not make efficient headway against these broad and deep currents of blasphemous unbelief and cynical immorality as they flow westward, we must be prepared to witness one day in the New World conditions of universal misery such as now obtain in all Europe.

BROAD FIELD FOR FAITH AND ZEAL

Here, then, lies the broadest field for the faith and zeal and religious ardor and ingenuity of the Knights of Columbus, a nation-wide propaganda for the immemorial Christian beliefs, our Heavenly Father, His Divine Son, Jesus Christ, the Holy Spirit of love and wisdom, the immortal soul, sin as the chief root of evil in human society, a final judgment of all men and an inexorable fulfillment of the decrees of God. These great truths of Catholic religious and moral philosophy are not only revealed teachings of the Catholic Church, but they are commended by sane reason, the best human experience and the acceptance of multi-

tudes of enlightened minds in every age and in every land. On their re-acceptance by mankind both here and across the waters, depend its happiness in the near future, an equitable intercourse of nations and races, the necessary moderation in the pursuit of wealth and luxury, and that universal fair play between nations and races, that common practical sense or Golden Rule of justice and readiness to grant it on all sides, which is the dominant cry of all modern humanity. May it soon be the foremost concern of one million Knights of Columbus to grasp firmly for themselves these mighty truths which once transformed the world socially and morally, and then to preach them unceasingly, until they shall again become the inheritance of all mankind, and shall meantime preside at the new birth of the social and moral order, now trembling on the border-line of life, and powerless to withstand its ancient adversaries unless it be filled with a Christian spirit, and unless it find in Jesus Christ its head and model, its unity, its law, and its wisdom.

UNIVERSITY OF MICHIGAN HONORS CATHOLIC UNIVERSITY PROFESSOR

Rev. Dr. Henry Hyvernât Receives the Honorary Degree Doctor of Letters

In conferring upon Dr. Hyvernât the honorary degree of Doctor of Letters (Litt.D.), President Hutchins of the University of Michigan pronounced the following tribute:

Professor Henry Hyvernât, of Washington, D. C., born a citizen of France, broadly trained in oriental studies; for thirty years at the head of the department of Semitic and Egyptian languages in the Catholic University of America, exemplifying and maintaining in his adopted country the highest standards of scholarship; distinguished preeminently for his contributions to the knowledge of the language and literature of early Christian Egypt; acknowledged by his colleagues in all countries as one of the foremost scholars of the world.

Henry-Eugène-Xavier-Louis Hyvernât was born at St. Julien-en-Jarrêt, Loire, France, on June 30, 1858. He began his collegiate studies in 1867 at the Petit Séminaire de St. Jean, at Lyons, France, and was made Bachelier-ès-Lettres in 1876. After completing his theological studies at St. Sulpice, he was ordained, and received the Doctorate of Divinity from the Pontifical University, Rome, in 1882. For three years he was Chaplain of the collegiate Church of St. Louis of the French, Rome, and in 1885 entered upon the important office of interpreter of Oriental languages for Propaganda. In 1889 he was entrusted by the French Government with a scientific mission in Armenia, and at the completion of this work he was appointed Professor of Semitic Languages and Literatures in the Catholic University of America.

His publications have been many and varied, among them being the following works: *Les Actes des Martyrs de l'Égypte*, published in Paris, 1886; *Album de Paléographie Copte*, Paris, 1888, and *Du Caucase au Golfe Persique*, in collaboration with Dr. Paul Muller-Simonis, the first volume to be published at the Catholic University of America (1892). His contributions to Vigouroux's *Dictionnaire de la Bible*, *The Catholic Encyclopedia*, *The Jewish Encyclopedia*, and to various other reviews are too numerous to classify. As one of the editors of the *Corpus Scriptorum Orientalium*, the Oriental Patrology being published by the Catholic University of America and the Catholic University of Louvain, he has brought the Semitic Department of the Catholic University of which he is head, in close touch with similar departments all over the world. Added to all this is the work he has accomplished in editing the J. Pierpont Morgan Collection of Coptic Manuscripts.

Dr. Hyvernât leaves this month for an extended trip through Europe and Egypt in conjunction with his work on the Morgan Collection.

NEW ASSOCIATE EDITOR FOR "CATHOLIC HISTORICAL REVIEW"

The vacancy on the Board of Editors of the *Catholic Historical Review* caused by the promotion of Dr. Turner to the See of Buffalo has been filled by the election of Very Rev. Victor F. O'Daniel, O.P., S.T.M., to the editorial staff. We feel that this choice cannot fail to be pleasing to the readers of the REVIEW, to whom Dr. O'Daniel is no stranger.

Dr. O'Daniel has long had a prominent part in directing the intellectual activities of the Dominicans in the United States. For many years he occupied the chairs of philosophy and theology in Dominican houses in California and in the eastern province of the Friars Preacher. For five or six years he was Master of Novices, and for twelve years he has held the office of Vice-Regent at the Dominican House of Studies, at the Catholic University of America. All these positions he has filled with an ability and conscientious care that merited for him the confidence and gratitude of his brethren. He stands high as a philosopher and theologian; he is a historian of note. Perhaps it is in this latter rôle that he is best known outside his own Order. Thorough in all that he does, Dr. O'Daniel's historical work has been characterized by painstaking care and labor, and by an exceptional spirit of research. His genuinely historical instinct, in spite of his busy life, has always led him whenever possible to search out original and first-hand sources. The result of this tireless industry has been the discovery of many important facts in the history of the Church of America, and contributions of a high standard to different publications. Some of these have already appeared in the *Catholic Historical Review*, attracting wide attention. In fact, when the *Review* was first projected, Dr. O'Daniel was one of the most ardent advisers and enthusiastic supporters of the scheme. And when it became a reality, his name appeared among the first contributors. His hearty support and sympathy have never slackened during the five years of its existence.

His earliest contribution to the *Catholic Historical Review* was *The Rev. John Ceslas Fenwick, O.P.* (Vol. i, pp. 17-29). It is an interesting, well-written article on the first English-speaking American to join the Order of St. Dominic and an early missionary of whom but little had been known. Then came *Bishop Flaget's Report of the Diocese of Bardstown to Pius VII, April 10, 1815* (Vol. I, pp. 305-319), and *The Right Rev. Richard Luke Concanen, O.P., the First Bishop of New York* (Vol. I, pp. 400-421). Vol. II has from his pen: *Concanen's Election to the See of New York* (pp. 19-46), and *The Right Rev. Juan de las Cabezas de Almirano: First Bishop to Visit the Present Territory of the United States* (pp. 400-414). Vol. IV contains: *Centenary of Ohio's Oldest Church* (pp. 18-37), and Vol. V, pp. 156-174, gives us an attractive article entitled *Cuthbert Fenwick, Pioneer Catholic and Legislator of Maryland*. All these articles, in addition to being scientific and charmingly written, reveal a wealth of information and tireless research, and throw much new light on points of American Church history that had been but little known. Indeed, Father O'Daniel had made himself useful to the editors of the *Catholic Historical Review* in various ways. He has, for instance, given us the benefit of his experience and sound judgment, supplied much valuable material for the "Documents" section, and aided us in "Notes and Comment."

Among the historical articles he has contributed to other publications we recall *John XXII and the Beatific Vision* (*The Catholic University Bulletin*, Vol. XVIII, pp. 52-68); *The First Three Churches in Zanesville, Ohio* (*Records of the American Catholic Historical Society of Philadelphia*, Vol. XXV, pp. 193-216); and *The Right Rev. Benedict Joseph Flaget and Contemporary Bishops* (*St. Mary's Sentinel*, Vol. XXXV, pp. 110-127).

Early in 1917, he published *The Friars Preacher: A Seventh Centenary Sketch*, a little volume of 153 pages which gives a brief outline of his Order and its labors both in the Old World and in the New. Later in the same year there appeared from his pen *Very Rev. Charles H. McKenna, O.P., Missionary and Apostle of the Holy Name Society*, a stately octavo volume that has received high praise from the Catholic press throughout the country.

THE HONOR ROLL OF THE UNIVERSITY

Crotty, Edward James, ex-'19, Law.

Private, Marine Corps. Died at Paris Island, S. C., September 26, 1918.

English, Joseph Fitzgerald, ex-'18, Science.

Lieutenant, Army Aviation. Killed in air action in England, June, 1918.

Fenton, Joseph James, ex-'20, Philosophy.

Naval Aviator. Drowned in Pensacola Bay, August 13, 1918.

Greene, Sherman, ex-'13, Law.

Private, Co. D, 105th Machine-Gun Battalion. Killed in action, October 15, 1918.

Killion, Edward Lucian, Class of '16, Philosophy.

Captain, Co. M, 313th Infantry. Died of wounds, December 11, 1918.

McCarthy, Edwin Gerard, Law, 1918.

Seaman, U. S. N. Died at Bumkin Island N. T. S., October 29, 1918.

Maus, Louis, ex-'20, Science.

Seaman, U. S. N. Died Great Lakes T. S., December 15, 1918.

Meaney, Francis J., ex-'21.

Private, Medical Corps. Died at home, October 27, 1918.

Moore, John Moore, ex-'18, Science.

Private, Coast Artillery Corps. Died at Fort Adams T. S., September 30, 1918.

Mulcahy, Robert Gerard, ex-'18, Science.

Private, U. S. Engineers. Died at Camp Humphreys O. T. S., September 25, 1918.

McGeady, Peter, B. S., 1911.

Private, Chemical Warfare Service. Died at Edgewood Arsenal, Washington, D. C., September, 1918.

Paschalis, Edward George, B. S., 1917.

Lieutenant, U. S. Infantry. Died in France, October, 1918.

Timothy, James Simmons, ex-'14, Science.

Lieutenant, Marine Corps. Killed in action June 14, 1918.

Wolohan, Francis.

Private, Catholic University S. A. T. C. Died at the University, October, 1918.

MONSIGNOR HENRY'S APPOINTMENT

Monsignor Henry, of Philadelphia, has been chosen to fill the chair of Homiletics in the Catholic University. Those who have followed his work will recognize his fitness, on both the theoretical and the practical side, for his new duties.

In addition to contributing articles on Homiletics and Elocution to the *Ecclesiastical Review*, he edited for a time the *Homiletic Monthly* (issued as a supplement to the *Review*) and has written specially requested sermons for each volume of the *Homiletic Monthly* (New York) during the past ten years.

At Overbrook Seminary he has had classes in Oratorical Composition, with special reference to sermon-writing (in the Philosophical Department) and in Public Speaking (in the Theological Department). Archbishop Ryan chose him to be the orator at the celebration (1903), in the Philadelphia Cathedral, of Leo XIII's Papal Jubilee. Monsignor Henry has delivered other notable occasional sermons and addresses and has lectured at the Catholic University, Harvard, and his own Alma Mater (the University of Pennsylvania, which, by the way, has honored him with the degree of Litt.D.).

In the six summers of his attendance at the sessions of the Catholic Summer School (Cliff Haven) he delivered fifty different lectures. Besides his many articles in the *Catholic Encyclopedia*, the *Ecclesiastical Review*, the *American Catholic Quarterly*, the *Records A. C. H. S.*, his recent work for the *Catholic Historical Review* has won him a wide recognition.

He has published several volumes which have received much favorable notice from transatlantic as well as American reviews, secular as well as Catholic. He thus approaches his new tasks with a broad culture as well as with appropriate specific studies and practical experience.

NATIONAL CATHOLIC WELFARE COUNCIL FORMED AT CATHOLIC UNIVERSITY

During the last days of September, 1919, ninety-two archbishops and bishops were present at the first annual meeting of the American Catholic hierarchy which took place in Divinity Hall at the Catholic University of America in Washington. His Eminence, Cardinal Gibbons, presided. His Eminence, Cardinal O'Connell, together with all the archbishops, was present, and the opening scene of the meeting was most impressive.

Only Cardinal Gibbons remains of the prelates who assisted at the Third Plenary Council of Baltimore in 1884, the last full assembly of our American prelates. All the bishops were the guests of the University during the two days' proceedings, and the pleasant weather added greatly to their comfort during the long and arduous sessions of the meeting.

The University grounds, with their noble crown of buildings, and the numerous surrounding houses of the religious orders, lent natural surroundings of great beauty and distinction. The most remote members of the hierarchy made long journeys to be present at this memorable conference, among them Bishop Jones of Porto Rico.

The attention of the bishops was largely centered upon a comprehensive and efficient organization of the episcopal body. For that purpose it was agreed to establish a National Catholic Welfare Council to further the religious, educational and social well-being of the Catholic Church in the United States, to aid the Catholic press and to promote Catholic publicity, to assist all recognized agencies engaged in foreign and home missions—in a word, to provide regularly and efficiently for all the public interests of the Catholic Church in the United States.

The National Catholic Welfare Council is made up of bishops only, but the administrator of any See is entitled to a seat at the meetings and enjoys a vote. In this capacity the bishops will hold an annual meeting, and for the purpose of conducting its business in the interval between meetings, an administrative committee has been appointed consisting of seven members. These members are Archbishop Hanna of San Francisco, Chairman, Archbishop Dougherty of Philadelphia, Archbishop Dowling of St. Paul, Bishop Canevin of Pittsburgh, Bishop Muldoon of Rockford, Ill., Bishop Russell of Charleston, S. C., and Bishop Schrembs of Toledo, Ohio.

Five boards or departments were established to care for the following general Catholic interests: Education, social work, press and literature, lay societies, home and foreign missions.

The Board of Home and Foreign Missions is made responsible directly to the annual meeting of the National Catholic Welfare Council, whereas the other four boards are placed immediately under the Administrative Committee, which appoints a bishop as chairman of each board, under whose direction and responsibility its assigned work is carried on.

In this way every important Catholic interest of a public or general nature is henceforth provided for, and all Catholic activities are assured of the immediate guidance and assistance of the entire episcopate.

Each board will present an annual report of its doings, its needs and possibilities to the American hierarchy, which will henceforth have both the necessary knowledge and proper opportunity to further efficiently all our Catholic works, and can bring to bear on our general Catholic development all the strength that lives in the united counsel and charity of the hierarchy.

The constitution of the National Catholic Welfare Council marks a great advance in our Catholic public life, and seems indeed an inspiration of the Holy Spirit.

Other matters of importance engaged the attention of the bishops during their stay at the Catholic University. It was decided to make provision for a full and accurate census of our Catholic population, also to urge the more timely appearance of the Catholic Directory.

The new code of canon law was discussed at length in its numerous bearings on the religious and ecclesiastical life of the people of the United States, and it was decided to obtain from the Holy Father more definite instruction on various points of practical importance.

Educational bills pending before Congress were very generally and earnestly discussed, and a committee of bishops was appointed to represent the views of the American hierarchy in as far as these bills might affect Catholic educational interests.

In all, four lengthy sessions were held, and when the prelates separated it was with the conviction that their meeting was a providential one fraught with promise of increased welfare for the Catholic Church in the United States. Many prelates remarked that their meeting was well worth all the sacrifices that it entailed, if only because for the first time in thirty-five years they have been enabled to come together and meet personally. It was noted that most of the bishops were men of middle life, vigorous and active in appearance, suggesting a long period of beneficent Catholic progress in the coming years.

During their stay at the Catholic University, every modern convenience of a large deliberative meeting was provided, and it was agreed by all that nothing was left undone which could add to the dignity and comfort of this epoch-making meeting of the Hierarchy.

BEQUESTS

LEGAL FORM OF BEQUEST TO THE CATHOLIC UNIVERSITY OF AMERICA

I give, devise and bequeath to the Catholic University of America, an institution incorporated under the laws of the District of Columbia and located
in Washington, D. C.,

.....

NEEDS OF THE CATHOLIC UNIVERSITY OF AMERICA

LIBRARY, with space for one million books, reading-room accommodations for a reading-public never less than five hundred, special service rooms for advanced students and visiting scholars.

MUSEUM, to house the ever-growing collections which are now on the fourth floor of McMahon Hall.

DORMITORIES, Halls containing not less than two hundred rooms. The University has already outgrown the four Halls on the grounds, hundreds of students being obliged to find quarters in Brookland and in Washington, D. C.

LABORATORY FOR PHYSICS, similar to the Martin Maloney Chemical Laboratory, opened in November, 1917.

BIOLOGICAL LABORATORY, with similar dimensions.

A NEW BUILDING FOR THE LAW SCHOOL AND LAW LIBRARY, containing an adequate Courtroom and enough lecture halls to permit three classes to be in session simultaneously.

ADDITIONAL ENDOWMENT of at least two million dollars for the upkeep of the buildings, the creation of new chairs, new professorships and instructorships.

THE NATIONAL SHRINE, a central Church for the University as well as a place of pilgrimage for the faithful of the United States, wherein the services of our holy religion may be carried out with becoming solemnity and dignity.

FACULTY HOUSE, for the members of the Faculty of Theology.

NATIONAL CATHOLIC LIBRARY, devoted exclusively to American Church History and its auxiliary branches.

NATIONAL CATHOLIC ARCHIVES, for the conservation of the source-material of American Church History.

ADMINISTRATION BUILDING, where the governance of the University might be directed as from a center.

UNIVERSITY PERIODICALS

THE CATHOLIC UNIVERSITY OF AMERICA ANNOUNCEMENTS. These are: *The School of Sciences*, published in March; *The School of Law*, published in April; *The Year Book*, published in May and *The Annual Report of the Rector*, published in November.

THE CATHOLIC UNIVERSITY BULLETIN is issued monthly from October to June. It is mainly a record of current events in the life of the University giving immediate information in regard to the schools and departments, endowments, appointments, equipment and similar matters of interest to the public, and especially to the Catholics of the United States. The *Bulletin* is sent free of charge. All communications should be sent to Rev. Dr. Guilday, 1234 Monroe Street, N.E., Washington, D. C.

THE CATHOLIC EDUCATIONAL REVIEW: The *Review*, published under the direction of the Department of Education, deals with educational problems and methods from the Catholic standpoint and supplies information regarding all current and movements in which the teacher is interested. The *Review* is published monthly except July and August. Annual subscription, \$3.00. Single numbers, 35 cents. Address: The Catholic Education Press, 1326 Quincy Street, Brookland, D. C.

THE CORPUS SCRIPTORUM CHRISTIANORUM ORIENTALIU: This is an Oriental Patrology published by the Catholic University of America and the Catholic University of Louvain under the editorial direction of Drs. Chabot, Guidi, Hyvernast and Forget. Its purpose is to publish all Christian texts extant in Syriac, Arabic, Ethiopic, Coptic and Armenian. The text and Latin translation appear in distinct volumes and may be purchased separately. Subscriptions and orders should be sent to J. Gabalda & Co., 90 Rue Bonaparte, Paris, or to The Secretary of *The Corpus*, Catholic University of America, Washington, D. C.

THE CATHOLIC HISTORICAL REVIEW: The first number was issued in April, 1915. It is published under the direction of a Board of Editors chosen from the Departments of History of the University. Its purpose is to stimulate interest and activity in the history of the Catholic Church in the United States. It is a quarterly publication appearing in January, April, July and October. The annual subscription is \$3.00, single numbers, \$1.00. Reprints may be had at a reasonable price. The Secretary, *The Catholic Historical Review*, The Catholic University of America, Washington, D. C.

THE CATHOLIC CHARITIES REVIEW: The first number appeared in January, 1917. It is published under the direction of the National Conference of Catholic Charities, and is edited from the University. The methods, problems and achievements of charity, especially Catholic charity, and the various social questions related to charity, constitute the scope of the magazine. It is issued the middle of every month except July and August, and the subscription price is one dollar per year. Address the *Catholic Charities Review*, the Catholic University of America, Washington, D. C.

SALVE REGINA: A religious publication, issued eight times yearly, is devoted to the collection of funds for the construction of the University Church, known as the National Shrine of the Immaculate Conception. It is sent free of charge to all who are interested in or who have contributed to the National Shrine. Address: Rev. Bernard A. McKenna, S.T.L., Catholic University, Washington, D. C.

THE TRINITY COLLEGE RECORD is the literary organ of Trinity College, and is published bi-monthly from October to June. Subscription, \$1.00 a year. Address: Business Manager, Trinity College, Washington, D. C.

THE CATHOLIC UNIVERSITY BULLETIN

Vol. XXV

NOVEMBER, 1919

No. 8

CONTENTS

THE ANNUAL UNIVERSITY COLLECTION	245
UNIVERSITY HONORS KING ALBERT OF BELGIUM	247
TRINITY COLLEGE CONFERS DEGREE ON QUEEN ELIZABETH	249
CARDINAL MERCIER GIVEN DOCTORATE OF DIVINITY	250
EDUCATION AND MATERIALISM—BISHOP SHAHAN	253
RECTOR'S REPORT ON KNIGHTS OF COLUMBUS SCHOLARSHIPS	258

WASHINGTON, D. C.

PUBLISHED BY THE UNIVERSITY

ISSUED MONTHLY EXCEPT JULY, AUGUST AND SEPTEMBER

Entered as second-class matter February, 1918, at the post-office at Washington, D. C.
under the Act of Congress of March 3, 1879

CARDINAL GIBBONS

Says in his Appeal for the

ANNUAL UNIVERSITY COLLECTION

"I am certain that you share with us the concern that fills our hearts for the spiritual and temporal welfare of this growing student body. . . .

"We are confident that every parish will greatly increase, and even double its contribution, and in this way relieve the University from undue anxiety amid so much progress. . . ."

THE CATHOLIC UNIVERSITY BULLETIN

VOL. XXV

NOVEMBER, 1919

NO. 8

ANNUAL UNIVERSITY COLLECTION

CARDINAL'S RESIDENCE
BALTIMORE, MD.

OCTOBER 15, 1919.

DEAR FRIEND:

It is with special earnestness that the Trustees of the Catholic University issue this year their usual appeal for the annual collection taken up regularly in our dioceses in favor of the Catholic University on the First Sunday in Advent, the day set aside by the Holy See for this purpose.

You will be pleased to know that, despite the adverse war conditions, the University has prospered in the past year, and opened its doors this fall to the largest number of students in its history. Two religious orders, the Capuchins and the Augustinians, have opened houses of study at the University, and the venerable Seminary of St. Mary's at Baltimore has also opened a house of study and has transferred thither a large number of its students. Our ecclesiastical students have actually doubled in number and represent thirty dioceses, while at the present rate of growth there will be over a thousand lay students in a short period. To save this notable increase of young laymen, who would otherwise go mostly to non-Catholic universities, we shall be obliged to build more residence halls, provide more class-rooms, extend our laboratories or even build new ones, and in general provide the material shelter for this dear flower of our Catholic youth. In this university youth lies to a great extent our Catholic hope for the future, seeing that normally they ought to furnish the best leadership for our people in the coming decades so full of promise or decay, as the case may be. I am certain that you share with us the concern that fills our hearts for the spiritual and temporal welfare of this growing student body, destined for the professions of law and medicine, or for the high and important callings of the chemist, the engineer, the architect, and the various remunerative openings that new times and new conditions are offering in abundance to our Catholic youth.

It will surely please you greatly to know that every annual increase of room and convenience in the last ten years has been generously met by the Catholic people with an increase of the lay student body, so that in ten years it has grown from twenty-five to about five hundred, not to speak of the phenomenal growth of the twelve religious houses connected with the University, and of Trinity College and our Catholic Sisters College.

While we are most grateful to those good Catholic men and women who have aided the University generously in the past year, we recognize that our chief support comes now as always from the great body of our Catholic people. We are confident that they will not fail us this year, in spite of the extraordinary demands of charity, domestic and foreign.

We can confidently say that none of our public religious enterprises is now giving a better return than the Catholic University, or is more generally useful to many Catholic interests very dear to our hierarchy, our clergy, and our people. Our hierarchy is already honored by distinguished disciples of the University, our seminaries are yearly drawing upon its resources for their staff of teachers, our religious orders and communities are sending forth admirable missionaries from their University houses, our teaching Sisterhoods are training there an unexcelled body of high-grade teachers, our charitable activities in many dioceses recognize gratefully their debt to the University; its service in the affiliation of our schools and colleges is universally praised; its share in scientific research, valuable writings, manuals of study, Catholic periodicals, public discourses, and general ecclesiastical and religious service, is large enough to compel the attention of thoughtful people inside and outside the Church. While we state these facts with just pride, we know that they represent only the beginning of the long story of public Catholic usefulness which will one day honor the great institution now rounding out its first three decades of growth and service.

Recognizing all this, and much more, Our Holy Father Benedict XV has been graciously pleased to bestow, in his Letter to the American Episcopate, a generous meed of praise upon the work of the University, saying that he has followed with joy its marvelous progress so closely related to the welfare of the American Catholic Church, and that he does not doubt but that henceforth the Bishops of the United States will continue to support even more actively an institution of such great usefulness and promise.

It has been the rare privilege of the University to welcome twice this year the members of the American hierarchy, first for the celebration of the Golden Jubilee of my episcopate and to meet the Special Delegate of Our Holy Father, and then for the first annual meeting of our hierarchy. Divine Providence must surely look with a benign eye upon the Catholic University when in so short a time it combines this signal omen of good-will with the approval and encouragement of the Successor of Peter.

It is our earnest hope that this appeal for the support of the Catholic University, in view of its substantial growth, its pressing needs and its many services to the common welfare, will fall everywhere on kindly ears and will call forth a cordial response. We are confident that every parish will greatly increase, and even double its contribution, and in this way relieve the University from undue anxiety amid so much progress. May God bless all those who contribute to this worthy object according to their means or who remember it generously when disposing of their temporal goods!

Faithfully yours in Xt.,

J. CARDINAL GIBBONS.

CATHOLIC UNIVERSITY HONORS ALBERT, KING OF THE BELGIANS

Albert, King of the Belgians, was honored by the Catholic University on Thursday, October 30, with the degree of Doctor of Laws. Bishop Shahan, rector of the University, escorted the King to the Assembly Hall. The King, on entering the Hall, was greeted by His Eminence Cardinal Gibbons, by the faculty of the University, by representatives of the various communities and a large number of invited guests.

Passing between the lines of the Knights of Mt. St. Sepulchre, in their picturesque medieval costumes, who were drawn up to receive him, His Majesty ascended the left staircase to the Assembly Hall, at the door of which he was met by His Eminence Cardinal Gibbons, His Excellency the Apostolic Delegate, Rt. Rev. Owen B. Corrigan, Auxiliary Bishop of Baltimore, Rt. Rev. P. J. O'Connell, Bishop of Richmond; Rt. Rev. Msgr. Hugh T. Henry, of the Catholic University. His Eminence the Cardinal then placed upon His Majesty's shoulders the doctor's gown, and conducted him to the throne prepared for him on the stage.

Bishop Shahan then read the following address of welcome:

YOUR MAJESTY:

The Catholic University welcomes you this day most joyfully, and is grateful for the honor of your visit. It is proud to recognize publicly the admirable qualities of mind and heart which you have brought to the exercise of your exalted office in the crucial years through which the world has just passed. It believes that our common humanity is everywhere and forever ennobled by the example of your courage, steadfastness and prudence amid the unparalleled conditions created by the great war. While your nation, though small in territory, has proved itself great under every moral aspect, we are persuaded that it is very largely to your public and private virtues that it owes the unflinching resolution, the sustained power of sacrifice, and the thorough devotion to justice which have characterized it in the trials of every kind which it has so courageously borne.

The University rejoices to associate itself with our entire nation in the most cordial reception accorded to you and your noble consort and son, and most respectfully offers you its richest gift, the degree, Doctor of Laws, conscious that nowhere could it be more appropriately bestowed than upon the man who withstood bravely and successfully the most unjust onslaught on the law of nations and on the peaceful order of Europe in particular.

The Rector then read the text of the diploma which was conferred upon His Majesty:

ALBERTUM BELGARUM REGEM
VIRUM INLUSTREM INTEGRUM FORTEM
PRINCIPUM DECUS ET EXEMPLAR
POPULI SUI VALENTISSIMI
IN ARDUIS SINE PARI DUCEM
IUSTITIAE FIRMAMENTUM INCONCUSSUM
QUI PUBLICI IURIS STRENUUS ASSERTOR
INAUDITAS INTER CLADES
ORDINE PUBLICO OMNI EX PARTE FATISCENTE
VIRTUTE CORDE PRUDENTIA
PATRIAM PAENE EXSUL REXIT
UNIVERSITAS CATHOLICA AMERICAE
LEGUM DOCTOREM HONORIS CAUSA

LAETA RENUNTIAT DECLARAT
IN CUIUS FIDEM NOS
CANCELLARIUS RECTOR ET SECRETARIUS
NOMINA IMPOSUIMUS
ACTUM WASHINGTONII DIE XXX OCTOBRIS MCMXIX

To all those to whom these presents may come, the Catholic University gives greeting in the Lord:

Whereas Albert, King of the Belgians, hero of knightly and unblemished valor, glory and pattern of princes, has shown himself a peerless leader of his valiant people in distress, an unshaken bulwark of justice, a dauntless defender of the rights of his country, overwhelmed by unspeakable disaster, when, almost an exile, while the very foundations of law and order were shattered, he nevertheless governed his people with equal prudence and courage.

Therefore, the Catholic University of America rejoices in conferring on him the honorary degree of Doctor of Laws.

In testimony of which we, the Chancellor, Rector and Secretary have hereunto set our names.

Done at Washington, the 30th day of October, in the Year of Our Lord, One Thousand Nine Hundred and Nineteen.

The Cardinal then laid upon King Albert's shoulders the doctor's hood, the insignia by which the University proclaimed him a chosen son.

His Eminence then in tones vibrant with feeling, addressed His Majesty in the following words:

THE CARDINAL'S ADDRESS

YOUR MAJESTY:

The noble conduct which Your Majesty maintained when the enemy approached your country has been wafted over the whole world, and places you on a pedestal of lofty fame, and marks you among the most conspicuous heroes of ancient and modern times.

Some less uncompromising men, some vacillating persons might have suggested to Your Majesty that on the occasion of the approach of the enemy, making their request or their threat, you might have made a mild protest, followed by acquiescence to their demands, but those who would make this suggestion knew not the metal of which King Albert was made. Had Your Majesty yielded on that occasion the map of Europe would have been changed, and Belgium today would be a vassal country, but thanks to the Lord of Hosts, thanks to Your Majesty's undaunted courage, Belgium is today a free, independent, beautiful little Nation, the brightest star in the constellation of the nations of the world!

To which the King responded:

THE KING'S REPLY

After receiving the honor, King Albert replied:

I am deeply grateful for the very kind remarks which have been addressed to me by Your Eminence and the good Rector of the University. It is indeed a great privilege for me to receive this degree from the Catholic University of America. I thank you heartily for the honor conferred upon me by this institution of such high scientific standing. The significance of this occasion is heightened for me by the fact that it is presided over by His Eminence Cardinal Gibbons, to whose high virtues I desire to render solemn honor.

I have been interested to note that in America so many colleges can exist, each having its own line and contributing its special benefits to the common cause of scientific research.

My earnest wish is that the Catholic University of America may continue to flourish and to confer its benefits upon the country.

TRINITY COLLEGE HONORS QUEEN ELIZABETH

After the University had conferred the degree of Doctor of Laws upon King Albert, Trinity College conferred that of Doctor of Letters upon Her Majesty Queen Elizabeth.

The ceremony took place in the College auditorium, which was decorated to resemble an autumn garden, adorned for the occasion: palms and chrysanthemums made a bower of the stage, while the Belgian colors mingled with the Stars and Stripes, made the walls glow with color.

The Rector then read the address of welcome as follows:

YOUR MAJESTY:

Trinity College rejoices deeply at the honor of your visit, and is happy to unite with all the womanhood of the United States in extending to you a most cordial welcome. Our College has been edified and inspired through all these cruel and disastrous years by the womanly virtues of your Majesty, and all, professors and students, have been moved to imitate your total devotion of self, your ceaseless round of charity and pity, your affectionate concern for countless men and women and children, innocent but glorious sufferers on the once happy soil of Belgium. Through all the dark and uncertain years of the Great War you stood bravely and encouragingly by the side of your great King, and were surely his chief earthly consolation and support. This, too, has rejoiced every true woman in the world, and places you in the front rank of those good rulers whose names are written on the hearts of all women.

In offering you the degree, Doctor of Letters, our college is conscious that it honors itself. It trusts that Divine Providence may have in store for you many years of happiness in which to labor amid conditions of peace and prosperity for the restoration of those good studies, literary and artistic, which in the past shed so much lustre on the cultured sons and daughters of Belgium, and made it one of the most delightful and instructive centers in the world of arts and letters.

May it be your good fortune to preside over this renaissance of the intellectual and esthetic life of your beloved country, and to behold once more its influence radiate through all humanity, softened perhaps by the experience of ineffable sorrows, but all the more humanized and exalted, all the wiser and more disinterested in the rebuilding of your own social order, and that of the world!

His Eminence the Cardinal, as President of the Board of the College, conferred the degree, handing Her Majesty the hood upon a velvet cushion, and the diploma upon a silver tray.

COLLEGIUM DEO UNI TRINOQUE SACRUM

Omnibus has litteras perlecturis

Salutem in Domino

ELISABETH REGINAM BELGARUM

augustissimam dominam quae artes liberales scientiasque praecipue coluit; quae propter pauperum ac miserorum curam adsiduam se civibus suis immo cunctis terrarum orbis recte sentientibus dilectissimam reddidit; quae, patria ab hoste saeviter vastata, et exercitibus extremos in fines depulsis, ut sine spe pugnantis spem insufflaret, fortis regina regi fortissimo sese adiunxit; quae exemplar fidei pietatisque praebens, filia Matris Ecclesiae exstitit devota.

LITTERARUM HUMANIORUM DOCTOREM

honoris causa

libentissime renuntiavimus. In cuius rei testimonium hisce litteris Collegii sigillo munitis, nomina subscripsimus.

Actum Washingtonii, die XXX Mensis Octobris, A. D. MCMXIX.

TRINITY COLLEGE
WASHINGTON, D. C.

To all those whom these presents may come, Trinity College gives greeting in the Lord:

Whereas, It has ever been our privilege and pleasure to honor those who have signalized themselves by their devotion to Church and State,

Therefore, We do hereby confer the honorary degree of Doctor of Letters on Her Majesty, Elizabeth, Queen of the Belgians, in recognition of her distinguished achievements in art and science, because by her untiring care of the poor and suffering she has endeared herself not only to her own subjects, but to all right-thinking men of every land; because when her country was ravaged by a cruel enemy, standing undaunted beside the lion-hearted king, she breathed hope into armies battling desperately for the last unviolated part of their territory; finally because following in the footsteps of her illustrious ancestors, she has proved herself a model of faith and piety and a devoted daughter of our Holy Mother, the Church.

In witness whereof we have hereunto set our names and caused to be affixed, the seal of the College.

Done at Washington on the thirtieth day of October, in the year of Our Lord One Thousand Nine Hundred and Nineteen.

The parchments containing the degree for the King and Queen of the Belgians were special ones, exquisitely engrossed and illuminated in color by the Sister-artist of Trinity College, who has made a lifelong study of the rare and past art of illumination. The work was executed with wonderful skill and beauty, and worthy of representing in Europe the perfection of some of the highly artistic creations that can be executed in Catholic colleges. The King's parchment and also the Queen's were placed in rolls covered with white watered silk which were decorated with American and Belgian colors.

ON THE EVE OF HIS DEPARTURE FOR BELGIUM THE CATHOLIC UNIVERSITY HONORS CARDINAL MERCIER IN NEW YORK

His Eminence Cardinal Mercier, on the eve of his departure from the United States, received the honorary degree of Doctor of Sacred Theology from the Catholic University of America. The interesting ceremony took place on Wednesday morning, October 29, in the parlor of the residence of His Grace the Most Rev. Archbishop Hayes, in New York City, in the presence of a small but distinguished gathering. Archbishop Hayes was unavoidably absent as he was administering confirmation up-state.

The Catholic University was represented by its distinguished president, the Right Rev. Bishop Thomas J. Shahan, who delivered an appropriate address to Cardinal Mercier. Those present at the ceremony, besides Cardinal Mercier and Bishop Shahan, were Bishop De Wachter, of Belgium; the Right Rev. Theophile Meerschaert, Bishop of Oklahoma; the Right Rev. Monsignor Joseph F. Mooney, P.A., V.G.; the Right Rev. Monsignor Michael J. Lavelle, the Very Rev. Monsignor John J. Dunn, the Very Rev. George A. Dougherty, vice-president of the Catholic University; the Very Rev. Henry Hyvernatt, professor of Oriental Languages at the Catholic University, and the oldest member of the faculty of that institution; the Rev. Henry Kickx, of Oklahoma, secretary to Bishop Meerschaert; George J. Gillespie, Thomas Hughes Kelly, and John G. Agar.

Bishop Shahan, in his address to the Cardinal, said:

Your Eminence: The Catholic University of America is proud this day to associate itself with the entire intellectual world of the United States, in offering you a hearty welcome to our shores, and in the universal prayer that you may ere long return to us and complete the admirable work that you have begun so auspiciously, though for us in a far too summary manner.

The Catholic University of America beholds in you a teacher of universal renown in whose school a multitude of influential men received a thorough training in the great fundamentals of exact and logical thinking and the stable principles of justice toward God, man, society, and one's own self and destiny. In the heart of once peaceful Europe, amid a people of supreme gentleness and ancient courtesy, you renewed the best traditions of that glorious intellectual life whose fine flower offers yet its sweet savor in the survivals of the highest life yet known to man, the cathedral, the university, the fine arts, perfect taste, moderation and balance of spirit, and supreme reverence for those shadows of heaven, the good, the true and the beautiful, not alone in the realm of matter but also in the higher eternal realm of the soul.

There came a day long ago when the world's greatest human teacher, Socrates, was called on for the supreme test of his philosophy, and his cup of hemlock remains forever the monument of his consistency and the evidence of his ethical teaching. Other philosophers, guides of mankind, have walked the same dolorous way, but to none has come the supreme opportunity for confessing truth and justice in so full a measure as to you. Standing amid the ruins of your church and your country you have cried aloud to all mankind in embattled protest against the greatest crimes and the most complete injustice of all time. And to you has come back an echo of adhesion, approval, and sympathy from the modern world which does it honor and proves that amid so much error and vice, so much oppression and degradation, the heart of humanity yet beats true to the great doctrines of Catholicism, both of theory and of practice, of thought and of conduct.

For it is not so much you who cried aloud to your people and to the world in those dark days of menace and fear, but the very heart of our Catholic philosophy of life. By your lips spoke the great leaders of Catholic thought, Thomas and Bonaventure, and Scotus, Suarez and Bellarmine; the great sufferers for right and justice, the Leos, the Gregories, the Innocents, and by whatsoever name are known those mouthpieces of the Gospel, Catholic tradition, ecclesiastical history, and our immemorial religious life in face of the ever-changing figure of this world.

We hail in you the last-come of the great line of Catholic teachers of philosophical and religious truth, not as it emerges from the nebulous regions of individual reflection, but as it shines from the revealing and directing agency of the Holy Spirit, ever present in the Church of God, but never more so than in the hours of confusion and oppression.

That your teaching indeed, was one day enhanced in moral impact and opportunity by the pastoral office, was not due to your own rare genius, your own firm grasp of its basic tenets; on the other hand it is your due that, like Thomas à Becket and a hundred other great bishops, you withstood the absolutism of your day and place, though unlike your predecessors you have lived to see an unexpected retribution, and to receive from all mankind the highest measure of approval ever yet given to an individual champion of right against wrong, of justice against oppression, of the great ethical truths against a perfect combination of modern hypocrisy, deception, and barbarous force, cloaked over with the specious names of science, progress, and social necessity.

Yes, we are very proud that it is a Catholic Bishop, a Prince of our Holy Church, the right hand and the ear and eye of Benedict XV, who rises morally dominant above the welter of these five years. That glory can never depart from the annals of modern Catholicism. Such a fruitage of its teachings argues the soundness and viability of the ancient root, and incidentally puts to shame much of the vague subjective teachings of recent philosophy, as impotent to guide men and women along the immemorial paths of right and justice, of universal equity and moderation in the conduct of mankind and the development of life and society.

On the occasion of his double jubilee of the priesthood and the cardinalate

your noble University of Louvain conferred upon our eminent Chancellor, Cardinal Gibbons, the honorary degree of Doctor of Sacred Theology. He lives in vigorous health of body and mind to return the honor this day, by whatever marvelous changes it becomes his supreme joy to confer upon you the same dignity, and in you upon that venerable seat of Catholic learning whose fame is today trumpeted the world over; in protest it is true against a supreme wrong, a mighty tort against learning and the mind, but also, however unconsciously, as an approval of its work through the centuries, culminating in your honored self and the attitude of your people through a luster of infinite sorrow and the eclipse of every hope. Slowly, perhaps, this great center will rise again from its material ruins, but swiftly already has come about its true resurrection in the person of its head and father, through whom it is today so widely known and honored that never more can it be neglected in the annals of any learning headed for life and service, for all the goods of a higher order, intellectually and morally. In begging you to accept at its hands this degree, our Faculty of Theology feels itself highly honored that so eminent a name should henceforth forever be inscribed on its annals, while the eminent Chancellor and the Trustees of the University rejoice that they can bestow upon you the highest honor in their power. Professors and students of our University join with the Rector in wishing you great happiness during the years that remain to you, and have only one regret, namely, that circumstances made it impossible to welcome you formally at Washington, though we are greatly consoled by the opportunity of thus honoring you under the hospitable roof of a most distinguished alumnus of the Catholic University.

The degree conferred upon His Eminence of Malines read as follows :

UNIVERSITAS CATHOLICA AMERICAЕ

OMNIBUS PRAESENTES LITTERAS INSPECTURIS SALUTEM IN DOMINO

Quum almae Nostrae Universitati nihil antiquius sit quam ut viros de Ecclesia et Patria et genere humano bene meritos iusto prosequatur honore debitaque cumulet laude,

Nos potestate nobis ab Apostolica Sede concessa
Eminentissimum Dominum

DOMINUM DESIDERATUM CARDINALEM MERCIER

Archiepiscopum Mechlinensem
utpote qui, inter fortes fortissimus, sese gestis praeberit virum, scientia, magistrum, pietate in Deum et homines sacerdotum exemplar, rei publicae studio decus suorum ac ducem, propter veritatem et mansuetudinem et iustitiam quam dilexit omnibus diligendum

SACRE THEOLOGIAE DOCTOREM

honoris causa
creavimus ac renunciavimus

In cuius rei fidem Nos Cancellarius, Rector et Secretarius Generalis, appposito Universitatis sigillo, subscripsimus

Actum Washingtonii die XXX mensis Octobris anni MCMXIX

Cardinal Mercier in reply spoke of the ties of sympathy and friendship that bind the University of Louvain to the Catholic University of America. He said that one of the objects of his visit to America was to see the Catholic University and to pay tribute to its illustrious Chancellor, Cardinal Gibbons.

Having spent fifty-five years of my life at Louvain, both as student and as professor, I can appreciate the value of a Catholic university, and I am sure that

one of the great blessings of Our Lord to America was to inspire your hierarchy to establish the Catholic University. You recall that Louvain conferred upon Cardinal Gibbons the Doctorate of Sacred Theology, and today you add another bond to the ties of affection and friendship between Louvain and the Catholic University, between Belgium and America.

On Wednesday afternoon His Eminence went to St. Joseph's Seminary at Dunwoodie to address the students. On the way to the seminary he placed a wreath on the statue of Joan of Arc on Riverside Drive and another at the tomb of General Grant.

At the seminary the Cardinal was received by Archbishop Hayes, who had been giving confirmation in Westchester County and had come to the seminary in order to be present at the students' reception to Cardinal Mercier.

Cardinal Mercier bade farewell to New York on Wednesday evening at the Grand Central Terminal, where he took a train for Ottawa. He will sail for home from Montreal on Saturday, November 1, on the White Star liner *Megantic*. He had planned to sail from New York, but the possibility of ship delays due to the harbor strike caused a change of the plans.

EDUCATION AND MATERIALISM¹

Bishop Shahan extended a cordial welcome to the great audience of Catholic educators, men and women, gathered from every part of the Union, and said that never had they met in larger numbers or been filled with a more earnest spirit of cooperation with all the best forces of the nation, religious and civil. A year ago at San Francisco, we found ourselves in the midst of a great war, perilous beyond belief for the United States and humanity, if it were lost, since in the keeping of our people were the freedom and the progress of the small nations of the world, Ireland, the oldest and most meritorious of them, included. Since then we have earned the greatest victory in human annals, and have saved England and France from the fate which threatened them until our two millions of soldiers and sailors, crossed the ocean and ended a barbarous conflict which had disgraced the applied sciences, put reason and good sense out of court, freed every passion and vice in the calendar, blackened human nature all over, threatened to extinguish human charity; and in the end tried to put over on the Christian religion its own incredible infamies by cynically asking why it had been allowed to break loose.

CAUSES OF THE WAR

Catholic educators have no illusions as to the causes of the war, remote or immediate. They are to be found in the false principles, theories and practice of education as carried on in the nations of Europe for the last six or seven decades. Pius IX, Leo XIII, and Pius X prophesied again and again that this bestial conflict would come about; and lo, we are yet in the heart of it; for is it certainly off the stage with the

¹ Discourse delivered at the Sixteenth General Meeting of the Catholic Educational Association, St. Louis, June 23, 1919.

signing of a document? And these three great leaders of Catholic mankind pointed precisely to false and perverted education as the certain cause of the wars they foresaw. To be sure they were treated as common scolds or new Cassandra's. But how far wrong were they in their anointed vision? Let dead men arise from Ypres or Verdun—from Vimy Ridge or the Argonne, and speak the truth!

Modern materialistic theories of education, from Locke and Rousseau and Condorcet down, have been almost sole dominant for a century, have been increasingly sympathetic to purely secular views and interests, have ousted from every place of vantage or influence the older, more spiritual and humane theories and institutions of education, have drawn to their side in great measure public funds and private generosity, have misrepresented, persecuted and destroyed religious education wherever it was possible to do so; and have almost entirely moved God from His world.

And what is the reward, to European mankind at least, for its apostasy from Christian education? Hear the response of death that arises from every quarter of Europe! Behold the hetacombs of slaughter, and such slaughter! Records that paralyze arithmetic and craze the imagination! The very material wealth men had learned to adore has gone in smoke and carnage, and a heavy serfdom has fallen upon vanquished and victors. Odin and Thor have come into their own again; and blood, hate, revenge, are again the ferocious virtues of man, while starvation, poverty and habitual beggary are the new status of whole nations and peoples.

Can the materialist philosophy deny the facts or the inferences? Its writers, publicists, political agents, have kept school in Europe with little rivalry for ten decades; and behold their handiwork!

Catholic education almost alone made some headway against this overwhelming materialism; and to it alone can we look for any serious improvement in the moral conditions of the Europe that we now behold.

All education is based on some kind of philosophy, some definite views of the nature of man and his purpose in life, of the world about us, of the visible things of this life, and the invisible, intangible things beyond it—of life itself and its values. We have been too long under the spell of a materialistic philosophy, which lays stress on the present alone, and makes human felicity consist in material possessions and pleasure. Whatever shadings this philosophy may experience at various times and in various countries, or at the hands of various writers, it uniformly excludes from the vision of all educators the immemorial ideas of God, and the soul, the Christian views of man's nature and end, of life and its real uses.

THE PHILOSOPHY OF MATERIALISM, ITS ORIGIN, ITS SWEEP AND ITS RESULTS

The swift, heady, conquering course of mechanical invention in the last century, coupled with the opening of vast areas of the earth to commerce, and industry and settlement, contributed powerfully to the philosophy of materialism which originated in England, spread through France, and finally so corrupted the heart of the new German Empire that as Bishop Ketteler foretold and Field Marshal von Bülow

recently confirmed, it was the leading cause of the downfall of the mighty political creation of 1870.

This brilliant but shallow materialism explains, by general consent, the collapse of our enemies; but shall it prove a solid basis of American education if we take it over, substantially unchanged, from the pedagogy and the institutions and the books of our fallen adversary, and secure for this dread poison of all civilization a free course in our American life?

Our Catholic educational principles, institutions, teachers, and pedagogical practice are the most vigorous protest against this wasting disease of the modern mind, which invades subtly on all sides the kingdom of the spirit, of the ideal, the infinite range of the good, the true and the beautiful, and in a few generations destroys the human gains of centuries, political, social and religious, while on its evil way it deposits the germs of future disasters, ever widening in their scope of ruin—ever destructive, never constructive.

The Catholic Church is the born enemy of this materialism. Her essential teachings challenge and offend it at every point—thus her teachings about God and man, their relations, the dual nature of man; the nature and uses of the world, society, temporal goods; the dominant spiritual tone of her immemorial influence; the specific Christian virtues of humility, modesty, resignation, charity; the meaning and possibility and uses of personal sanctity; the obligation of self-denial and renouncement. In a word her attitude on the rule of the spirit as against the rule of matter makes her the arch enemy of that evil philosophy in whose name Satan once tempted the God-Man, when he held before him the bait of the world's riches and pleasures.

Surely the Catholic Church has suffered during the nineteenth century, but her way would have been much easier if she had compromised with the current materialistic views of the great pedagogical forces and agencies which have so long shaped educational aims, theories, policies and instruments. This she could not, and cannot now do, since in her eyes education is primarily and profoundly religious—is the projection of religion into the life of the individual and society, is the protecting envelope of religion; whatever is hostile to Catholic education is of necessity hostile in her eyes to the Christian religion.

COVER FOR THE DEADLIEST ANTI-CHRISTIAN SCHEMES

Long experience has confirmed the conviction that the fundamental Christian teachings are in constant and certain peril whenever the schools are under purely secular control, and that the popular outcry of sectarian influence on the one hand and the insistence on the other that moral training without religious convictions is amply sufficient, are only a cover or a screen meant to hide the working and promote the success of the deadliest anti-Christian policies and schemes.

A few examples, briefly stated, may suffice to show on a broad scale the evil educational results of the materialistic philosophy. Have we not lived to see all modern history fitted out in German universities, in the name of science plus the sword, with a coarse materialistic spirit, noisily prophetic of the necessary conquest of the world by one people, and the forging of a yoke for all others, such as no Sargon or Alexander was learned enough to imagine?

Such a perversion of history is not unfamiliar to Catholics, who have seen too often their holiest institutions and their contributions to human welfare, their great men and women, travestied and abused by unscrupulous adversaries. We have now an undeniable evidence of the way in which history itself, the dead past, can be made into a weapon of this vicious materialist philosophy of life, this worst counsellor of society in all that pertains to the spirit and purpose and uses of education.

After all, the Prussian perversion of history was only a selfish adaptation to its national ambitions of the narrow materialistic teachings of earlier English historians, which ignored or ridiculed Christian belief in the unity of human origin and destiny, the brotherhood of mankind in our Redeemer, the glorious civilizing function of God in human affairs, the services of Catholicism in the long centuries of transition from the peace and order of ancient Rome to the advent of the modern state.

What nobler expressions of life are there than letters, art, music, the drama? Through them man has ever risen above himself, has interpreted gloriously the elemental forces, gifts, qualities, of his nature, and has robbed his material encasement and surroundings of their debasing and degrading mastery.

Language has become the depository of the highest and most spiritual output of thought. Art has consecrated in plastic shapes the dreams in which man momentarily fled from the present and the mediocre and dwelt within the confines of immortality and perfection. Music has lifted man, as it were, on the wings of the morning, drenched his soul with divine ardors and anointed his eyes so that he might in some way comprehend the original harmony of creation, human nature, and life, which through sin and hate and selfishness have run out in endless discord. Finally, the drama has revealed man to himself through all the mazes and flights of his subtle spirit, and from Sophocles to Shakespeare has held up the mirror of truth to all mankind.

CHIEF POPULAR EXPONENTS OF THE PHILOSOPHY OF MATERIALISM

Without exception these great sources of self-expression have been deeply tainted with materialism. Their pedagogical value, so to speak, once incalculable when at the service of the Christian social order, has been transferred to the camps of its deadliest foe. Literature, art, music and the drama have largely gone over, banners flying and drums beating, to the secular world, and are henceforth the chief exponents of the philosophy of materialism.

Impurity, obscenity, moral corruption in many forms, with their ever consequent cynicism and pessimism, forerunners of moral decadence, destructive of the original creative, shaping, joyous, confident energies of society, come daily more boldly to the front of the stage and defy criticism or mock at the archaic sanctions of yesterday. One does not need to peruse the great modern historians of Roman morals to foresee the results of such an educational debauch, when allowed time enough and the working of its own unholy, but intimate and inexorable logic.

The moral flowering of materialism is about us on all sides in suicide,

divorce, juvenile crime; in the decay of old-time courtesy and good manners and in unabashed selfishness; in lack of principle and moral stamina and in other unpleasing facts of public and private life that one strives to ignore, but whose prevalence is too well known to the official investigator.

Materialism is an intellectual error, a social plague, an economic menace, and a political abyss. It has never been overcome except by true religion, and that is why on the one hand it singles out the Catholic Church with unerring logic, and on the other, why the Catholic Church insists on religion, positive revealed religion, the known and feasible will of God as the strong fortress from which she has always overcome the assaults of materialism.

Discredited for a brief hour and without favor on the morrow of the great war which it brought about, materialism has too many allies within and without the unregenerate individual not to forecast an era of revival in the more or less distant future. Already it is casting about how it may most fatally wound the Catholic Church, its chief adversary, and hopes to find the solution in the domain of education, thus cutting at the bases of supply, as it were, at the communications of God's Church with her little ones the world over. Already the garments of religion are borrowed and a camouflage of Catholic words and phrases emptied of their traditional reality. Substitutes for genuine Christian faith are offered, all of them prescinding from any external religious authority, a vague emotionalism that daily vanishes into new forms, a universal service of mankind that has never stood any true test, a universal brotherhood which fades away before the first conflict of public interests or private schemes, an evolutionary religion of nature now streaming with the blood of mankind east and west. In the helpless worthy pantheism of static India, or in the dead stoicism of ancient Rome men seek the moral energies of their new religion; but in vain. Neither Hegel nor Dr. Eliot can set up again these ancient moral bankrupts. The sources of our human ills are chiefly within us, in our darksome intellect and our enfeebled will. And it is only the religion of the Cross, of divine redemption, of divine healing and illumination, which can lift up fallen and helpless man, as the Good Samaritan lifted up the wronged and heathen brother by the roadside and restored him gratuitously to health and a social place.

The blighting materialism of our century can be overcome only as the blighting materialism of our great counterpart, the ancient Roman Empire, was overcome, by the knowledge of God, the true God, and the acceptance of His holy and salutary message to us; by the love and fear of Him, the obedience and service of Him, and the faith and hope laid up in His gospel. Our pride revolts at all this, even as did the pride of those Athenian philosophers who listened to St. Paul on the Hill of Mars; but human pride has so often gone the road of humiliation that there is always hope for it. In its golden days Saint Peter and Saint Paul converted no jurists or rhetoricians of Rome, but in the days of its decay and its near ruin Saint Augustine and Victorinus came joyfully into the Church of God, as into a sure refuge against the gathering storm and the falling night.

BISHOP SHAHAN REPORTS ON THE OPERATION OF KNIGHTS OF COLUMBUS ENDOWMENT FUND

CATHOLIC UNIVERSITY OF AMERICA

WASHINGTON, D. C., July 31, 1919.

MR. JAMES A. FLAHERTY,
Supreme Knight, Knights of Columbus,
New Haven, Conn.

MY DEAR MR. FLAHERTY:

I have the honor to lay before you an account of the operation of the Knights of Columbus Scholarships Endowment Fund since its foundation in 1914.

1. *Number of Scholars*—During that period ninety (90) individual Scholars have come upon the foundation, and have pursued graduate studies during periods of from one to three, and in a few cases, four years. They have been uniformly excellent young men, graduates of Catholic colleges for the most part, and as a rule have pursued their studies with great earnestness and marked success. Most of them have chosen studies of an historical and political character, particularly in the domain of American history and constitutional law, general modern history, political economy and political science. They were divided as follows:

<i>May, 1914, to July, 1919, inclusive</i>			
<i>Year.</i>	<i>Candidates.</i>	<i>Passed.</i>	<i>Entered.</i>
1914	48	37	34
1915	30	14	10
1916	39	24	23*
1917	28	22	14
1918	15	15	9
1919	16	15	—

*This number includes Mr. John A. McGlade, of Donora, Pa., who, on account of his crippled condition was granted one of the Scholarships, without examination, and admitted to undergraduate work in Law. Mr. McGlade received the LL.B. degree this year at the commencement in June.

Distribution According to States

(This table does not include the successful candidates of the examination held in 1919.)

Arkansas	1	Minnesota	2
Colorado	1	Missouri	2
Connecticut	5	Nebraska	2
District of Columbia.....	1	New Hampshire.....	3
Florida	1	New York.....	7
Georgia	1	North Dakota.....	1
Illinois	6	Ohio	2
Indiana	4	Pennsylvania	8
Iowa	3	Rhode Island.....	2
Kansas	1	Texas	2
Kentucky	4	Vermont	1
Louisiana	2	Virginia	1
Maine	2	Washington	1
Massachusetts	12	Canada	8
		Wisconsin	4

Total of individual students..... 90

2. *Entrance Conditions and Examinations*—Until the current year the entrance conditions were calculated to bring out some special capacity in the candidates, and a fair number presented themselves with a mental equipment and training that permitted them beforehand to select their special line of studies. Experience, however, has taught us that many candidates are not so well formed in any given department of study that they can beforehand wisely select their particular line of study. We have, therefore, modified somewhat the program of entrance examinations, and are now insisting more on a high grade of general collegiate training, leaving the definite selection of his studies to the candidate after consultation with the university authorities.

3. *Publicity of Examinations*—We have given wide publicity each year to the examinations, in the Catholic press generally and by communication with our Catholic colleges and with the universities of the country. The examinations have been held at the points which seemed most convenient to the candidates, and we are deeply grateful to the officers of the Knights of Columbus, and to the priests who have generously aided us on these occasions, and to the educational institutions which have granted us the use of their facilities for the good conduct of the examinations. I am bound also to express our gratitude to Very Rev. Dr. Pace, our Director of Studies, for his intelligent devotion to the publicity and the conduct of these examinations.

4. *Degrees*—In all sixty-three (63) advanced degrees have been granted. Doctors of Philosophy, 5; Doctor of Letters, 1; Master of Laws, 3; Master of Letters, 1; Master of Arts, 49; Electrical Engineer, 2. The degree of Bachelor of Laws was conferred once by way of exception, and under peculiar circumstances—the applicant being a severely crippled young man, whose only career seemed to be the law.

5. *War Record*—The entire body of Knights of Columbus Scholars rendered honorable service during the war, and their individual records will soon be made public. Both at home and abroad they stood in the front rank of our American youth, and a very large percentage of them became officers, and in several cases held confidential positions of great importance, both in the Army and the Navy.

Observations—It has not been found possible at any time to fill out the full number of fifty Scholarships, despite our best endeavors. War conditions have affected seriously all advanced studies in the last five years, and our own participation in the war has, of course, made it extremely difficult to obtain graduate students for these Scholarships, on account of the draft and its consequences for all the youth of our land. Moreover, many eligible students cannot afford to pursue graduate studies but must be content with the regular college education, and this is quite pertinent just now, when our economic and social conditions offer tempting inducements to our college youth on the very day of their graduation. These Knights of Columbus Scholarships offer to the successful candidates only their board, room and tuition. Their other expenses are at their personal charge, and not a few are deterred from accepting these Scholarships by reason of lack of means to live with some ease and dignity during the period of the Scholarship. It is encouraging,

indeed, to find so many who have been willing to put up with hardships for one or more years, in order to perfect themselves in their chosen branches of knowledge. Several, indeed, have resisted tempting offers, choosing rather the certain but slower advantages of the Scholarships which they had won.

Conclusion—The Catholic University is grateful to the Knights of Columbus in its own name and in the name of these young Scholars and of all future Scholars on this Endowment. Five years, and five such years, are too short a period to judge of the services which your noble donation has so far rendered. Every member feels, no doubt, that he has already his reward in the fact that such splendid educational facilities are made possible to a large number of Catholic young men by the unexampled generosity of the Order. He cherishes, also, and rightly, the hope that within the near future many of these Knights of Columbus Scholars will take their places in the front rank of our American manhood, and will employ for the common welfare the better and higher and longer training they received at the University. May God reward this great Order for the fine and noble impulse which led it to the foundation of these Scholarships and ever guide its counsels in similar paths of beneficence, in the exercise of that far-reaching charity which works so powerfully and irresistibly under the form of education.

CATHOLIC UNIVERSITY DEGREES

The following degrees have been conferred on the holders of the Scholarships since 1914:

BACHELOR OF LAW

John Alphonsus McGlade, Donora, Pa.

MASTER OF LAWS

Hugh Francis Gillespie, Omaha, Nebr. Dissertation: "The Relations Between Natural Law and Civil Law."

Charles Lacey McClaskey, Bloomfield, Ky. Dissertation: "The Responsibility of Boards of Directors of Private Corporations to Shareholders for Ultra Vires Acts."

Joseph Jerome McConville, Scranton, Pa. Dissertation: "The Development of Federal Control Over Monopolies and Combinations in Restraint of Trade Since 1890."

MASTER OF ARTS

Edward James Alexander, Jacksonsville, Ill. Dissertation: "The Reputation of Bret Harte, Writer of Short Stories."

*Edward Joseph Amberg, Chicago, Ill.

*Jackson Joseph Ayo, Jr., Bowie, La.

Leo Henry Bartemeier, Muscatine, Ia. Dissertation: "Doctrine of Pleasure, Pain and Learning."

Basil Thomas Bonnot, Canton, Ohio. Dissertation: "The Law of Impeachment."

Staunton Edward Boudreau, Chicago, Ill. Dissertation: "The Power of the Federal Government over Interstate Commerce Is Intended by the Constitution to be Exclusive of State Control."

Clarence Joseph Bourg, Thibodaux, La. Dissertation: "Sugar Tariff Legislation."

Kenneth Livingston Brown, North Sydney, N. S. Dissertation: "Early Colonization by Non-Religious Groups."

Walter Frederick Cahir, Cambridge, Mass.

*Esmonde Hughes Callahan, Augusta, Ga.

- *Michael Barrett Carmody, Fair Haven, Vt.
 Francis Xavier Coughlin, Watertown, N. Y. Dissertation: "Relation of the Government of the District of Columbia to Unemployment."
 William Eugene Davis, Greenfield, Ohio. Dissertation: "The Organization of Ohio and Its Admission into the Union."
 John Richard Dolan, Warren, Ohio. Dissertation: "The Determination of the Effects of Environment on the Metabolic Rate."
 John Thomas Drury, East Lynn, Mass. Dissertation: "President Jackson's Use of the Appointing Power."
 John Edward Dunphy, Portland, Me. Dissertation: "A Comparison of the Massachusetts Constitution of 1780 with the Constitution of the United States."
 John Vincent Giblin, Fall River, Mass. Dissertation: "The Origin, Growth and Present Extent of Federal Jurisdiction over Interstate Railroads."
 Francis James Gillis, Dorchester, Mass. Dissertation: "James Wilson in the Constitutional Convention and in the Pennsylvania Ratifying Convention."
 Ignatius Ambrose Hamel, Crookston, Minn. Dissertation: "Modern English and American Views of Sensation."
 Irving John Hewitt, Madison, Wis. Dissertation: "The Irish Schoolmaster in the United States."
 Martin Henry Higgins, Madison, Wis. Dissertation: "William Lloyd Garrison, a Typical Reformer."
 Laurence Joseph Jackson, Mansfield, Mass. Dissertation: "The Mediaeval Gentleman Chiefly as Portrayed in the Days of Marie de France."
 *Author John Lewis, Whitman, Mass.
 James Ambrose Losty, Hartford, Conn. Dissertation: "Workman's Compensation with Special Reference to Connecticut."
 James Jerome McConville, Scranton, Pa. Dissertation: "Phases of Federal Banking."
 Fergus James McOsker, Providence, R. I. Dissertation: "Habit Formation and the Teacher."
 Robert Hugh Mahoney, Norwich, Conn. Dissertation: "Parental Rights in Education."
 Clarence Emmet Manion, Henderson, Ky. Dissertation: "Proximate Sources of the Constitution of the United States."
 Arthur James Mannix, Winthrop, Mass. Dissertation: "Some Aspects of Municipal Accounting with a Few Remarks on Washington, D. C."
 Peter Joseph Mayers, New Rochelle, N. Y. Dissertation: "Two Colonial Statesmen: Col. Thomas Dongan and Sir William Johnson."
 Robert Francis Milde, Jr., Brooklyn, N. Y. Dissertation: "The Catholic Church as Preceptor in Education."
 Raymond Clendinin Miller, Vincennes, Ind. Dissertation: "Our Need of Improved Banking Connections with South American Countries."
 James Michael Moore, Watertown, Wis. Dissertation: "A Study in American Diplomacy."
 Joseph Vincent Mooney, Clinton, Iowa. Dissertation: "Slavery in the Constitutional Convention."
 Francis Joseph Morgan, Dover, N. H. Dissertation: "Religious Liberty as Provided for in the Constitution."
 Daniel Vincent Murphy, Blue Earth, Minn. Dissertation: "Old Age Dependency in the District of Columbia."
 Thomas Joseph O'Connor, New York City. Dissertation: "The Patriot War."
 Edward Louis Owen, Portland, Me. Dissertation: "History and Organization of the Packing Industry."
 Louis Long Roberts, Carlisle, Ind. Dissertation: "The Influence of Nationality on the History of the Renaissance and Reformation."
 Louis Thomas Rouleau, Brookland, D. C.
 Rudolph Charles Schappler, Springfield, Mo. Dissertation: "The Historical Development of the Location of Roots of Algebraic Equations."
 George William Schmucker, Dallas, Tex. Dissertation: "The San Jacinto Campaign."
 Henry William Shay, Fall River, Mass. Dissertation: "The Influence of New York on Presidential Elections."

Paschal Sherman, Okanogan, Wash. Dissertation: "The Indian Policy of the United States."

Othmar Solnitsky, Regina, Canada. Dissertation: "Factors Determining Economic Learning."

Patrick Wilfred Thibau, Thibauville, Nova Scotia. Dissertation: "The Coming of the Norsemen."

Anthony George Traboulsee, Glace Bay, Nova Scotia. Dissertation: "Crowd Psychology and Crowd Leadership."

John Archibald Walker, Lake Ainslie, Nova Scotia. Dissertation: "The Settlement of Industrial Disputes in Canada Under the Industrial Disputes Investigation Act."

James Vincent Walsh, Middletown, Conn. Dissertation: "Price Fixing for Private Purchasers During the War."

John Henry Weiler, Bellevue, Ky. Dissertation: "An Examination of the Power to Law and Collect Taxes."

MASTER OF LETTERS

*Walter Frederick Cahir, Cambridge, Mass.

*No dissertation required.

MASTER OF PHILOSOPHY

Clarence Emmet Manion, Henderson, Ky. Dissertation: "An Inquiry into the Origin of Political Parties in the United States."

Joseph Vincent Mooney, Clinton, Iowa. Dissertation: "The Disposition of the Mission Indians after Secularization of the Missions of California."

Joseph Henry Weiler, Bellevue, Ky. Dissertation: "The Abolition Movement."

DOCTOR OF PHILOSOPHY

Thomas William Brockbank, Dubois, Pa. Dissertation: "Redintegration of the White Rat."

Ignatius Ambrose Hamel, Crookston, Minn. Dissertation: "A Study and Analysis of the Conditioned Reflex."

Thomas Ernest Larkin, Indianapolis, Ind. Dissertation: "A Study of Apprenticeships, Trade and Educational Agreements."

John Francis Regis Noel, Lewiston, Pa. Dissertation: "A History of the Bankruptcy Clause of the Constitution of the United States."

Joseph Nelson Rice, Weymouth, Nova Scotia. Dissertation: "On the In- and Circumscribed Triangles of the Plane Rational Quartic Curve."

Walter Frederick Cahir, Cambridge, Mass. "The Drapier Letters of Jonathan Swift."

ELECTRICAL ENGINEER

Virgil Francis Christen, Ferguson, Mo. Dissertation: "Methods of Improving the Commutation of Single-Phase Alternating-Current Motors of Series Characteristics."

Thomas Ryder Lannon, Jacksonville, Fla. Dissertation: "The Electric Railway: Its Development, Present Status, and Outlook."

This list of degrees totals up as follows:

Bachelor of Law.....	1
Master of Laws.....	3
Master of Arts.....	50
Master of Letters.....	1
Master of Philosophy.....	3
Doctor of Philosophy.....	6
Electrical Engineer.....	2
Total	66

Successful candidates in the examination held April 26, 1919:

James Marshall Campbell, Warsaw, N. Y., A.B., Hamilton College, 1917.

William Joseph Conlon, North Adams, Mass., B.S., Catholic University, 1919.

- Harold Anselm Dahill, New Bedford, Mass., B.S., Catholic University, 1919.
Gerald Joseph Foley, Chatham, New Brunswick, A.B., Dalhousie University,
1918.
William Edward Glick, Cumberland, Md., A.B., Catholic University, 1919.
Edward James McDonald, Brooklyn, N. Y., A.B., Catholic University, 1919.
William Charles Murphy, Crawfordsville, Ind., A.B., Wabash College, 1919.
James Francis O'Donnell, Holyoke, Mass., B.S., Catholic University, 1919.
John Angell Parrott, Norfolk, Va., A.B., Rock Hill College, 1918.
Frank Hart Prior, Colorado Springs, Colo., A.B., Colorado College, 1919.
Louis Charles Roche, Baltimore, Md., A.B., Loyola College, 1918.
Theodore Raymond Rooney, Washington, D. C., B.S., Catholic University,
1919.
Daniel Joseph Ryan, Fairfield, Vt., A.B., Catholic University, 1919.
Joseph Harold Traverse, Cleveland, Ohio, A.B., St. Ignatius College, 1919.
Patrick William Walsh, Spokane, Wash., A.B., Gonzaga University, 1916.

Respectfully submitted,

✠THOMAS J. SHAHAN,

Rector.

The Church and Socialism and Other Essays. John A. Ryan, D.D., LL.D., Professor of Moral Theology at the Catholic University of America, Author of "Distributive Justice," etc., etc. Washington: The University Press, 1919. Pp. 251. Price \$1.50.

This volume is a reprint of the following studies by Dr. Ryan which appeared in various publications in the past ten years: The Church and Socialism; Principles and Proposals of Social Reform; A Living Wage; The Legal Minimum Wage; Moral Aspects of the Labor Union; The Church and the Workingman; The Moral Aspects of Speculation; False and Free Conceptions of Welfare; Birth Control; Woman Suffrage; Social Service as a Profession.

This volume is recommended to all who are interested in social welfare and actual reform movements because it is clear, forceful and positive and it is written very close to the facts of life. Dr. Ryan is skillful in handling principles and in asserting the moral ideals of life. But he is no less qualified to deal with conditions and to judge his principles in the light of them. This all too rare power of bringing theory and fact together and of reaching and stating working conclusions for our moral and social life is possessed by Dr. Ryan to a marked degree. There is a tone of genuineness and reserve of statement in this volume which makes it most satisfactory as a book to read, and authoritative as an expression of moral judgment on fundamental problems of life.

This work serves well as an interpretation of the position of the Catholic Church on moral phases of social conditions and on general principles to be followed in working out reforms. The duty of subjecting social thinking to the discipline of a recognized and inviolable moral law is set forth with clearness and power. Dr. Ryan's commentary on the principles of reform set forth by Leo XIII and Pius X adds greatly to the working value of these pronouncements by pointing out their actual application to present social conditions.

UNIVERSITY PERIODICALS

THE CATHOLIC UNIVERSITY OF AMERICA ANNOUNCEMENTS. These are: *The School of Sciences*, published in March; *The School of Law*, published in April; *The Year Book*, published in May and *The Annual Report of the Rector*, published in November.

THE CATHOLIC UNIVERSITY BULLETIN is issued monthly from October to June. It is mainly a record of current events in the life of the University giving immediate information in regard to the schools and departments, endowments, appointments, equipment and similar matters of interest to the public, and especially to the Catholics of the United States. The *Bulletin* is sent free of charge. All communications should be sent to Rev. Dr. Guilday, 1234 Monroe Street, N.E., Washington, D. C.

THE CATHOLIC EDUCATIONAL REVIEW: The *Review*, published under the direction of the Department of Education, deals with educational problems and methods from the Catholic standpoint and supplies information regarding all current and movements in which the teacher is interested. The *Review* is published monthly except July and August. Annual subscription, \$3.00. Single numbers, 35 cents. Address: The Catholic Education Press, 1326 Quiney Street, Brookland, D. C.

THE CORPUS SCRIPTURUM CHRISTIANORUM ORIENTALIUM: This is an Oriental Patrology published by the Catholic University of America and the Catholic University of Louvain under the editorial direction of Drs. Chabot, Guidi, Hyvernat and Forget. Its purpose is to publish all Christian texts extant in Syriac, Arabic, Ethiopic, Coptic and Armenian. The text and Latin translation appear in distinct volumes and may be purchased separately. Subscriptions and orders should be sent to J. Gabalda & Co., 90 Rue Bonaparte, Paris, or to The Secretary of *The Corpus*, Catholic University of America, Washington, D. C.

THE CATHOLIC HISTORICAL REVIEW: The first number was issued in April, 1915. It is published under the direction of a Board of Editors chosen from the Departments of History of the University. Its purpose is to stimulate interest and activity in the history of the Catholic Church in the United States. It is a quarterly publication appearing in January, April, July and October. The annual subscription is \$3.00, single numbers, \$1.00. Reprints may be had at a reasonable price. The Secretary, *The Catholic Historical Review*, The Catholic University of America, Washington, D. C.

THE CATHOLIC CHARITIES REVIEW: The first number appeared in January, 1917. It is published under the direction of the National Conference of Catholic Charities, and is edited from the University. The methods, problems and achievements of charity, especially Catholic charity, and the various social questions related to charity, constitute the scope of the magazine. It is issued the middle of every month except July and August, and the subscription price is one dollar per year. Address the *Catholic Charities Review*, the Catholic University of America, Washington, D. C.

SALVE REGINA: A religious publication, issued eight times yearly, is devoted to the collection of funds for the construction of the University Church, known as the National Shrine of the Immaculate Conception. It is sent free of charge to all who are interested in or who have contributed to the National Shrine. Address: Rev. Bernard A. McKenna, S.T.L., Catholic University, Washington, D. C.

THE TRINITY COLLEGE RECORD is the literary organ of Trinity College, and is published bi-monthly from October to June. Subscription, \$1.00 a year. Address: Business Manager, Trinity College, Washington, D. C.

JAN 15 1920

THE CATHOLIC UNIVERSITY BULLETIN

Vol. XXV

DECEMBER, 1919

No. 9

CONTENTS

STUDENTS OF DIVINITY HALL—1919-1920.....	SECOND COVER
SAINT THOMAS OF AQUINO—BISHOP SHAHAN.....	265
CHEMICAL WAR WORK AT THE UNIVERSITY—CAPTAIN LEWIS.....	271
ORGANIZED LABOR IN BELGIUM—E. VAN QUAQUEBEKE.....	274
SUPREME GRAND KNIGHT, JAMES A. FLAHERTY—BISHOP SHAHAN.....	277
STATISTICS OF LAY STUDENT BODY—1919-1920.....	283
THE BOLLANDIST REVIEW.....	283
BOOK REVIEWS.....	THIRD COVER

WASHINGTON, D. C.

PUBLISHED BY THE UNIVERSITY

ISSUED MONTHLY EXCEPT JULY, AUGUST AND SEPTEMBER

Entered as second-class matter February, 1918, at the post-office at Washington, D. C.
under the Act of Congress of March 3, 1879

STUDENTS OF DIVINITY HALL, 1919-1920

Divinity Hall has this year its largest registration. Fifty nine students have entered, and among them ten or twelve priests who have spent several years in ecclesiastical service. We append the names of the students.

Rev. Edward Maximilian Betowski.....	New York
Rev. Edward Burgett.....	Benedictines, Subiaco, Ark.
Rev. John Flynn Carroll.....	Scranton
Rev. Joseph Patrick Christopher.....	Rockford
Rev. John Francis Dillon.....	Cincinnati
Rev. John Francis Doherty.....	St. Paul
Rev. Thomas Charles Donohue.....	Davenport
Mr. James Thomas Fleming.....	Galveston
Rev. Walter Leo Flynn.....	Providence
Rev. John Martin Ford.....	Chicago
Rev. John Farrell Gallagher.....	Cleveland
Rev. Leo Paul Gleason.....	St. Paul
Mr. Henry Francis Golden.....	Philadelphia
Rev. James Francis Grimes.....	Boston
Rev. Francis Joseph Haas.....	Milwaukee
Rev. Joseph Earl Hamill.....	Indianapolis
Rev. Emmet Hannick.....	Detroit
Rev. Charles Aloysius Hart.....	Peoria
Rev. Sylvester Healy.....	Detroit
Rev. Edward John Hickey.....	Detroit
Mr. James Patrick Holleran.....	Scranton
Mr. Joseph Karolus.....	Philadelphia
Rev. Leo Keaveny.....	St. Cloud
Rev. Joseph Kenkel.....	Precious Blood
Rev. John Patrick Kennedy.....	Buffalo
Rev. James Dowling Kenny.....	Grand Rapids
Rev. Peter John Klekotka.....	Philadelphia
Rev. Charles Joseph Koudelka.....	Superior
Rev. John Joseph Kozlowski.....	Chicago
Rev. Anthony Bernard Krueger.....	Albany
Mr. Thomas Ambrose Lang.....	Albany
Mr. Raymond Emory Larkin.....	Scranton
Rev. John Francis Leary.....	Baltimore
Rev. Ewan John Macdonald.....	Alexandria, Ont.
Rev. Francis Aloysius McGinley.....	Scranton
Rev. Eric Francis McKenzie.....	Boston
Rev. Michael John McKeough.....	Premonstratensian
Mr. Patrick Francis McVeigh.....	Helena
Rev. Matthew Joseph Marron.....	Los Angeles
Rev. Daniel Merino.....	Santiago, Chile
Mr. Joseph Vincent Milauskas.....	Scranton
Rev. Edward Francis Murphy.....	Josephites
Rev. Leo Michael Murray.....	Boston
Rev. Philip James O'Donnell.....	Altoona
Rev. John Clement Rager.....	Indianapolis
Rev. John Joseph Rolbiecki.....	La Crosse
Rev. Maximilian George Rupp.....	St. Joseph
Rev. William Aloysius Scully.....	New York
Rev. Fulton John Sheen.....	Peoria
Rev. Basil Stegmann.....	Benedictines, Collegeville, Minn.
Rev. Peter Michael Stief.....	Harrisburg
Mr. Leopold Henry Tibesar.....	Alton
Rev. Boleslaus Walter Urba.....	Chicago
Mr. John Joseph Vaughan.....	Scranton

AT GIBBONS HALL

Rev. Thomas Joseph Doran.....	Albany
Rev. Louis Hubert Motry.....	Albany
Rev. William Patrick O'Connor.....	Milwaukee

AT ALBERT HALL

Rev. John Joseph Hickey.....	Philadelphia
------------------------------	--------------

THE CATHOLIC UNIVERSITY BULLETIN

VOL. XXV

DECEMBER, 1919

NO. 9

SAINT THOMAS OF AQUINO¹

"Thou waterest the hills from Thy upper rooms; the earth shall be filled with the fruit of Thy work."—Psalm. ciii.

Your Grace, Dearly Beloved Brethren:

It is nearly seven centuries since a young priest, dressed in the Dominican habit, preached from this text before the assembled doctors of the University of Paris. He was a candidate for the degree of Doctor of Sacred Theology, and from these words of the royal Psalmist set forth the office and operation of the Holy Spirit among men. Little did he suspect that these very same words were marvelously descriptive and prophetic of his own theological career, then opening in the heart of the most famous and influential of all the great schools which have ever guided and uplifted the ardent and studious youth of the Christian world.

For the young priest was Thomas of Aquino, a great Italian noble of the proudest Teutonic stock, born in the heart of rocky fastnesses of the Kingdom of Naples, heir to large estates and much authority, cousin of kings and emperors, the fond hope of his powerful feudal clan, and the envy of every mother who sought for her son a career of success in the highest walks of life. The ruined castle of his ancestors is still interwoven with the gray crags of Aquino, from whose sharp peaks one may see the huge pile of Monte Cassino, the home of the Benedictine Order, and nearby the green valley of the Liris, by whose clear waters the first Triumvirs divided the Mediterranean inheritance of the Roman people and made possible the Empire of Rome and the quick diffusion of the Gospel.

FUTURE OF ST. THOMAS

None of the great men who voted for Thomas of Aquino on that eventful day foresaw that this tall and stately youth, whose clear and open countenance suggested the angelic purity of his life, would run a short career of less than fifty years. Neither could they foresee that their own fame—world-wide as it was and richly merited—would be swallowed up in the admiration of all posterity for this glorious disciple of the University. Nor again could they foresee that of all this wonderful thirteenth century, crowded with great names from Innocent the Third to Dante

¹Discourse preached at Philadelphia, in the Church of Saint Thomas Aquinas, Nov. 23, 1919.

Alighieri, no man would climb to so great an intellectual height or live so efficiently in the heart of Christian Europe and of that vast new world whose shadow was even then beginning to fall athwart the course of religion and discovery.

In his short life, crowded with prayer and mortification, with reading and writing, with luminous reflection and rapid and solid mental growth of every kind, he came to dominate, as from the heights of commanding genius, all the religious knowledge of the Christian world, east and west, from the days of St. Paul and St. Augustine to his own time. In his writings, particularly in the wonderful book, known as his "*Summa Theologica*," a complete manual of theological knowledge, he has laid up with perfect fulness, clearness, good order and precision the whole intellectual life of the Christian religion prior to his own day.

SOURCES OF ST. THOMAS

Open these glorious pages and you will find there the Gospel of Jesus Christ in its entirety, the witness and the teachings of the disciples of Christ, of the fathers of the Church, of the great councils of ancient Christendom; you will find the great outlines of the spiritual and temporal experience of the Catholic Church; the dictates of right reason, and a broad equitable appreciation of the relations of this life and the life to come, as seen in the light of Christian faith and Christian virtue. You will find a perfect account of the nature of man, his true end, the purpose and uses of human life, the nature of good and evil, of right and wrong, of virtue and vice. You will find not only the right knowledge of man and creation, but also in shadowy though clear outline the state of man in the life to come, whatever be the portion he shall have laid up for himself.

ST. THOMAS AND THE CHURCH

While St. Thomas is a vast encyclopedia of religious teaching, it is possible that in our own day we are most interested in his teaching concerning the Catholic Church, the Blessed Eucharist and Almighty God, three great fundamentals of our holy religion, and all three of the most immediate interest to all mankind, Christian or non-Christian. While St. Thomas would easily agree that the Catholic Church was the society of the faithful professing the same Christian faith, sharing the same sacraments and under the guidance of their Bishops, notably of the Successor of Peter, we are particularly indebted to him for his emphasis on the religious and ecclesiastical authority of the Holy See. He exhibits, indeed, with fulness and exactness the nature and end, the function and authority of Holy Church, its rights and dignity, its freedom and independence, its benefits and world-wide influence. But he is nowhere more practically the teacher of the Catholic world, the guide of its conscience, than when he treats of the headship of the Church as vested by divine right in the Successor of Peter. Even while he taught and wrote the secular power was waging a desperate warfare with the Popes, the purpose of which was their enslavement as creatures of a mediæval imperialism of the feudal type. He lived to see the acme of this long struggle of two centuries in the meteoric career of his brilliant contemporary, Fred-

erick the Second. And when St. Thomas died in 1274, on a pallet of straw, within view of his own birthplace, the imperial usurpations and anti-Catholic ambitions had lost their driving power on the same fated soil of Naples, and with the last of the Hohenstaufen vanished from the scene they had dominated for two hundred years. They vanished, however, in favor of new usurpations and new ambitions, this time of a domestic nature. Wearied of long efforts for needed reforms, misguided men set up the novel and impossible theory of the ecclesiastical supremacy of a general council, and filled a whole century with their unedifying efforts to realize this new order of government, that contemplated the humiliation of the See of Peter and its reduction to an honorary and executive office in the Church of God.

But St. Thomas had written too well and had formed too soundly the Catholic thought of Europe in regard to the status and rights of the Holy See, and so in due time this great menace to the divinely-appointed constitution of the Catholic Church was banished by the Catholic conscience.

ST. THOMAS AND LUTHER

Martin Luther's onslaught on the unity of Catholicism was broken on the same rock, for which reason St. Thomas was the pet aversion of the Reformer. "Remove Thomas," said Bucer, "and I will destroy the Church." But the Papacy was by this time too well buttressed in the heart of Catholic Europe and all its outposts too well defended in the spirit of St. Thomas, and with the zeal and affection that his teaching had so long inspired in every center of Catholic theology. No wonder that when the Council of Trent met to heal the wounds of the Church in her first campaign against the final heresy, the "Summa" of St. Thomas was placed on the altar beside the Bible and the canon law.

THE BLESSED EUCHARIST

Had St. Thomas written no other pages of theology than those in which he summarizes the teachings of Holy Church concerning the Blessed Eucharist, he would be entitled to the gratitude of our Catholic people through all time. It was his favorite subject and on it he has expended all his learning and the fulness of his love. For him the heart of the Catholic religion is the perpetual presence of its Divine Founder upon its altars. The Blessed Eucharist is the source of all graces, the rock of faith against all the attacks of the world, the flesh and the devil. It is the comfort and consolation of the people of God, the light of the soul in moral darkness, and the pledge of the divine promises of immortality and happiness without end. St. Thomas is rightly called the "Doctor of the Blessed Eucharist," and as such daily raises his sweet voice the world over in praise of the Divine Prisoner of the Tabernacle. What can surpass in sublimity and poetic charm his Office and Mass of the Blessed Sacrament, written by order of the Pope for the feast of Corpus Christi? It is the perfect gem of our Catholic liturgy. From it are taken the "Tantum Ergo," the "O Salutaris Hostia," the "Lauda Sion," and other exquisite cries of piety and faith and love unequalled in the literary annals of Catholicism.

"What writer," says an eloquent historian, "has so fixed his name in every sanctuary, has made ten thousand churches ring for hundreds of years with such an ever-repeated, never-omitted anthem of joy and praise? He who lived at the foot of the altar and drank of the dew of heaven, whose conversation was with the Sons of God, had learned, as no other, how to throw into human words an angel's song." Henceforth Catholic poetry and Catholic art are under the magic charm of the great master of the schools, and in the "Paradiso" of Dante Alighieri and the "Last Supper" of Leonardo da Vinci exhibit the heights to which human genius can rise under the potent spell of such celestial doctrine.

ALMIGHTY GOD

The great book of the Angelical Doctor is based on his noble and perfect teaching concerning God as the First Cause, the Creator of the world and of man, our Provider and Preserver. Creation is an act of divine love, and the cruel defect of evil is the work of Satan and of human frailty. The glory of the Creator is the true end of creation, and the sufficient incentive to the highest endeavors of mankind.

In his teaching concerning God, St. Thomas combats at every step the prevailing pantheism and materialism of his day. Owing to these errors and to the scandal of the bitter conflict between the Church and the Emperor, Cardinal Newman says that never was the Catholic Church in greater peril than in the century which preceded the birth of St. Thomas. Fed from the sources of intellectual Arabism and fantastic Judaism, the pantheistic teachings of the time enjoyed great vogue. God was everything and man was his highest manifestation. There was no personal God, and no revelation of His will to man. There was no free-will and matter was eternal, nor was there an individual soul, but only a common soul disseminated, so to speak, through the world. Surely St. Thomas has a living interest for us moderns, since the pantheism and materialism of our own day are substantially identical with the great destructive errors he laid low with such vigorous blows. Both errors are most active today, and both are merged in that practical atheism which from day to day takes on a more violent character, manifests an ever fiercer hostility to the idea of a personal God, the God of the Old and the New Testaments, even our Heavenly Father, and is ready to wreck all civilization, provided He can be displaced from the minds and hearts of men. Could St. Thomas return he would see the mediæval pantheism triumphant in literature and art, and the mediæval materialism triumphant in the worship of pleasure, in social decay and the adoration of success. He would see that both errors had become basic elements in the schools, in laws and in civil institutions, nor would he wonder that our once Christian society was fast losing its distinctive traits and was sinking to the level of an immoral and brutish paganism. Only in the Catholic Church would he find the pure and sane doctrine concerning the Creator of heaven and earth, the fountain of all goodness, truth and beauty, the origin and end and key of all life, and the divinely passionate lover of all mankind.

THE UNIVERSITY OF PARIS

We owe St. Thomas to the University of Paris, for he is the glorious product of its teachers and its system of teaching. Created by the Papacy and nourished to greatness by the same power, it was the foremost intellectual agency of those centuries of faith. Directly or indirectly all the universities of Europe are its offspring, and for many centuries its elevating influence is traceable in every European land. All the sciences, sacred and secular, are deeply indebted to that mighty parent of learning and virtue. Kings sat at the feet of its doctors, and Bishops innumerable filled the sees of France and other countries after graduating from its halls. The roll-call of its professors represents the flower of knowledge almost to the French Revolution. For long centuries its doctors scattered over France as parish priests, canonists, administrators, teachers, were the moral rulers of the nation and fascinated the popular heart and imagination as no other scholars in the memory of mankind. Heresy trembled before them and tyrants hesitated while these men held their chairs in freedom and esteem. They taught the rich to endow splendidly the great seat of all European learning, while they kept free its approaches to the very poorest, and thus deserved well of democracy by reason of the gate they held open to every youth of good will and promise who could reach these venerable halls.

Innocent III and Boniface VIII were graduates of the University of Paris, and it was long the petted child of the Papacy, whose religious and temporal interests it served loyally and generously, and whose freedom from the evils of the Western Schism it urged and furthered without fear through long years of opposition and intrigue. The annals of this great school are "as rich in praise as are the ooze and bottom of the sea," but on their fairest page is emblazoned the name of Thomas of Aquino, saint, theologian, philosopher and universal scholar.

ARCHITECT OF THEOLOGY

St. Thomas beheld the finishing touches of the glorious Cathedral of Notre Dame of Paris, and of other incomparable Gothic edifices that religious and generous France was then uplifting to the honor and glory of God. But he was himself a greater architect than any master builder of Europe and the edifice he raised to God's honor and glory was destined to outlive the noblest pile that human genius could conceive and finish.

On the Scriptures and the Fathers he reared a perfect system of Catholic theology, and buttressed it with the teachings of history and reason. He tied all its parts together with consummate skill, and he decorated it within and without with marvelous erudition, drawing for this purpose on all the resources of the human mind. Unity and order, logic and consistency, are the dominant features of the great structure, while all who reverently enter it are struck by its spacious proportions and the place it generously makes for every intellectual interest of the divine science. Its approaches by the roads of philosophy and experience are broad and easy, and its great spaces are made vocal by divinest music, while from its highest pinnacle shines eternally the Cross of Jesus Christ, illuminating the world and all mankind through every age.

ST. THOMAS AND THE PAPACY

This supreme teacher of Catholic mankind has been the guide and monitor of the Papacy since his own day. Over fifty Popes have sung his praises and proclaimed his doctrines to be safe and sound, and the profound study of his writings to be the necessary equipment of every theologian worthy of the name. In our own time Leo XIII poured forth from year to year, in his marvelous encyclical letters, the riches of the philosophy and theology of St. Thomas, and no Pope ever ranged more widely in these great fields of religious knowledge. Yet no Pope spoke more persuasively or more pointedly, or threw a warmer light upon the truths he undertook to place before the Catholic conscience. In this splendid body of Catholic doctrine, touching all the burning moral questions and acute intellectual situations of our own time, Leo XIII is the faithful echo of the Angelic Doctor, and follows with accuracy all the leading lines of his teaching. This is notably true of the famous encyclical on the condition of the workingmen, in which notable document, the most influential of all modern contributions to the relations of labor and capital, the great Pope has laid down the solid principles of true social science and the broadest applications of distributive justice as he found them in the letter and the spirit of the writings of St. Thomas. Similar practical and far-reaching wisdom is found in the incomparable encyclical letters on the nature and office and limits of the State, on education, on Christian marriage, the family and the home, and on other great fundamental matters that lie close to every Catholic heart and call for definite and sure guidance in a world and a time when all the traditional safeguards of Catholic thought and life have been destroyed or moved from their immemorial settings. Nor need we doubt that future Popes will find in the same inexhaustible treasury of Catholic teaching similar guidance of the Holy Spirit amid the difficulties and tribulations of their exalted office.

THE NEW CHURCH

You have indeed created a new church in honor of your glorious patron, for all this rich decoration and ornament offer to both eye and heart new sources of piety and faith and spiritual joy. Under the direction of your good pastor and his devoted assistant pastors you have contributed generously to this great and holy home of religion. Not only to yourselves will it be a source of religious comfort and satisfaction in the coming years, but even more so to your children and your children's children. May God spare you all many years to enjoy the fruits of your generosity, above all the ministrations of your devoted clergy, without which these walls would have no use or meaning for you, without which Jesus Christ would be no longer with you in His holy Tabernacle, to comfort you in your sorrows and trials and to assure you with divine authority that this church is only the vestibule of paradise, the gate of immortal life, and that all who embrace faithfully and humbly the Cross of Jesus Christ as taught from this holy altar will enter one day into that eternal happiness promised to every true disciple of Jesus Christ.

CHEMICAL WAR WORK AT THE CATHOLIC UNIVERSITY OF AMERICA¹

By W. LEE LEWIS, CAPTAIN C. W. S., U. S. A.

One of the first educational institutions in the country to offer its services to the United States in the military crisis was the Catholic University of America. This is evidenced by the following communication of the Rector to the President of the United States:

CATHOLIC UNIVERSITY OF AMERICA
WASHINGTON, D. C.
OFFICE OF THE RECTOR

March 28, 1917.

YOUR EXCELLENCY:

In view of the present emergency, the Catholic University of America has the honor to offer itself to you for such services as the Government of the United States may desire from it.

With sentiments of profound respect, I have the honor to remain,
Very faithfully yours,

THOMAS J. SHAHAN,
Rector.

HIS EXCELLENCY WOODROW WILSON,
*President of the United States,
The White House,
Washington, D. C.*

This was acknowledged immediately by the President in the following words:

THE WHITE HOUSE
WASHINGTON

March 30, 1917.

MY DEAR BISHOP SHAHAN:

Let me thank you warmly for your generous letter of March 28. I am very grateful to you for your pledge of cooperation and support.

Cordially and sincerely yours,

WOODROW WILSON.

RIGHT REVEREND THOMAS J. SHAHAN,
*Rector,
Catholic University of America,
Washington, D. C.*

In consequence of the foregoing offer, and as a result of an association between Col. J. F. Norris and Father J. J. Griffin dating from the period of their graduate work together at Johns Hopkins, the writer was sent to the Catholic University about January 15, 1918, to open up a new unit of the Offense Research Section of the American University Experiment Station.

The adequate laboratory space placed at our disposal in the Martin Maloney Chemical Laboratory, the excellent library, one of the finest in the country, and the superior appointments of the building, together with the cordial attitude of the staff, soon made this location invaluable to the Experiment Station, and other units were established here as the work rapidly developed.

¹ This informal report of Captain Lewis to Bishop Shahan on the activities of his Officers Research Section is reprinted here for its interest as a war document.

Organic Unit No. 3 of the Offense Research Section consisted of twelve to fourteen men up to about April 15, when it was increased to a total personnel of about thirty-five, at which number it was maintained up to the signing of the armistice. Most of the chemists were released December 15, the unit being formally closed January 1, 1919.

The chemical work done was in general along the lines of research, looking to the discovery and development of new offense, chemical weapons. Several weeks were spent in a study of chlorinated nitro compounds of the explosive type. The major problem completed was the establishment of the nature of a new toxic gas of the order of mustard gas, together with the best method for its preparation and production.¹ Much work was also done on lachrymators and on intermediates to be used in the preparation of lachrymators.

The commissioned personnel connected with this unit at various times was as follows:

First Lieut. Granville A. Perkins, aged 26, an A.B. from Cornell, 1913, and a Ph.D. from the University of Pittsburgh, 1917. Lieutenant Perkins has had four and one-half years' experience as a teacher and a year in government and commercial research. No one man in our unit has contributed so much of scholarship, of tireless zeal, and of inspiration to the younger men as Lieutenant Perkins.

First Lieut. F. C. Vibrans, aged 28, is a graduate of Wabash College, with two years of graduate work at Harvard and a Ph.D. from the University of Michigan.

First Lieut. Webster N. Jones, aged 30, is an A.B.M. from the University of Missouri, with ten years of teaching experience and three years of graduate work at Harvard.

First Lieut. W. T. Read, aged 32, holds an A.B. degree from Austin College, an A.M. from the University of Texas, and spent the year 1915-1916 in graduate work in Harvard. He has spent three years in professional work.

First Lieut. S. C. Clark, who has had charge of our difficult problem of supplies, is 44 years of age, and holds the degree of A.M. from the University of Illinois. He taught in the University of Illinois seven years and has had eight years of experience in the Department of Agriculture as scientific assistant in the respiration calorimeter laboratory.

Second Lieut. Roy L. Ginter, 26 years old, is a B.S. from Colorado State College, with a term's post-graduate work in the University of Utah.

Second Lieut. E. M. Clarke is 22 years of age and is a graduate of M. I. T., 1917.

The remainder of our personnel, consisting of noncommissioned and enlisted men, is made up of graduate chemists, in some cases with industrial or graduate training.

The writer is 40 years old, a Ph.D. from the University of Chicago, and Associate Professor of Chemistry at Northwestern University, Ill.

¹This toxic substance, which was suggested by preliminary researches done in 1904 under Father Griffin's direction, proved to be the distinctive American toxic gas and had been put on a vast production scale when the armistice was signed.

Part of the Research Analytical Unit of the Offense Research Section, consisting of eight men, occupied two laboratories in the Martin Maloney Laboratory from June 13 to July 25. This unit, as distinguished from the routine analytical unit, concerned itself largely with researches on the development of methods for the analysis of new compounds and unusual mixtures of organic substances, as well as the routine analysis of materials which were considered rather out of the line of ordinary analytical procedure.

Capt. Paul H. M. P. Brinton, Unit Chief in charge, is a graduate of *Chemisches Laboratorium Fresenius*, Weisbaden, and of the University of Minnesota, with degrees as follows: B.S. Chem., M.S., and Ph.D. He has had six years' experience in commercial and consulting chemical work, followed by eight years in university teaching, as instructor in the university teaching, and as assistant professor, associate professor and professor in the University of Arizona.

There was but one other commissioned officer in this group, Second Lieut. W. A. Hammond, a B.S. from Miami and an M.S. from Ohio State.

The Defense Research Section maintained a unit in the Martin Maloney Chemical Laboratory from June 17, 1918, to January 1, 1919. This unit was under the immediate direction of Dr. Arthur E. Hill, with a noncommissioned personnel of eight. The work of the unit was directed toward preparing such forms of clothing as should protect the bodies of American soldiers from the vesicant action of poisonous gases.

Dr. Hill holds the degrees of B.S. and M.S. from New York University and that of Ph.D. from the University of Freiburg. He has been a member of the faculty of the New York University since 1904 and is head of its Department of Chemistry and Secretary of its School of Applied Science. He is also professor of chemistry in the New Jersey College of Pharmacy.

On March 20, Lieut. Colonel Bancroft, of the American University Experiment Station, organized a group known as the Catalytic Unit on the basement floor of the Martin Maloney Chemical Laboratory. This unit was placed under the direction of Dr. W. L. Argo, who was later commissioned as first lieutenant and sent to France. His untimely death from pneumonia was a great loss to American chemists and a shock to all those to whom association had endeared this brilliant young man.

He was succeeded by Capt. Harry B. Weiser as Unit Chief. Captain Weiser is a B.A. and M.A. from Ohio State University, and Ph.D. from Cornell. He is at present assistant professor of chemistry in Rice Institute.

There are eighteen chemists in this unit, including the following commissioned personnel:

Mortimer A. Erskine, second lieutenant, B.S. Chem. (Cornell). Graduate student at Cornell.

Harrison P. Hood, second lieutenant, B.S. Chem. (Cornell). Chemist with the Bureau of Mines.

Harold R. Murdock, second lieutenant, B.S. (Vermont). Chemist with National Aniline and Chemical Company.

Paul M. Gross, second lieutenant, B.A. (College of the City of New York). Graduate student at Columbia.

Harry B. Weiser, captain, Ph.D. (Cornell). Assistant professor of Chemistry in the Rice Institute.

The work of the Catalytic Unit has been concerned with the preparation of fluorine and fluorine derivatives, preparation and properties of superpalite, synthesis of acetic acid, catalytically and electrically, preparation of ethylene tetrachloride, chlorinated and brominated ethers, etc.

The Dispersoid Section occupied quarters in the Martin Maloney Chemistry Building from April 1 to about August 15, when it was moved to the American University. The work of this section had to do with the dispersing of toxic solids in offensive gas warfare. Maj. Richard C. Tolman was in charge, assisted by a personnel of about forty, including the following commissioned officers:

Capt. J. M. Braham, B.S., University of Idaho; B.M. and Ph.D., University of Illinois.

First Lieut. C. P. Smythe, A.B. and A.M., Princeton University.

Second Lieut. R. H. Gerke, B.S., University of Illinois.

Second Lieut. N. W. Krase, B.S., University of Illinois.

Second Lieut. C. B. Vleit, B.S., University of Illinois.

As the Catholic University detachment grew in numbers and importance, it was apparent that we needed an officer to take charge of all overlapping service between units. Accordingly, by Executive Order, Second Lieut. W. D. Roberts was relieved from duty as assistant safety engineer and drill instructor of Recruit Company at American University, and assigned to Catholic University Annex as safety engineer and drill instructor on June 24, 1918. The work of the Safety Department gradually increased and was made to include supervision of the force assigned here by the Superintendent of Labor, the Police Department, the Traffic Department, and later the telephone service, as well as the usual details of the Safety Department. Mrs. Roberts was assigned to this organization as nurse and, in addition to her work as emergency nurse, took care of the clerical duties of this office. On October 7, 1918, Private Earl R. McMillan was transferred from Camp Humphreys to act as assistant safety engineer and first sergeant. The department personnel consists of the safety engineer, assistant safety engineer, who acts as first sergeant, nurse and clerk, telephone operator, orderly, six policemen, one Ford car driver, one janitor and five charwomen.

ORGANIZED LABOR IN BELGIUM

The international congresses held recently in Washington, at which representatives of the labor interests of men and women from many nations were present, bring to mind the many differences found in the labor movement, notwithstanding the similarity of aims and to a great extent of spirit.

The foreign delegates were struck by the character of American labor unions which are primarily economic and not formally identified with religion or political parties. Mr. E. Van Quaquebeke, one of the representatives of the Catholic labor movement in Belgium attending

the international conference, explained the Catholic labor unions of Europe in an address to the students of sociology at the Catholic University. He said in part:

"We use the term 'Christian' in Belgium as referring to Catholics, since there are few, if any, Protestants in the country. Our labor movement is formally distinct from the Catholic party of Belgium and, of course, distinct from the labor party, which is socialistic. We believe that the right of association is fundamental in the system of Christian morality. Labor organizations form an integral part of modern society. We have organized the Catholic laborers of Belgium to protect their religious, moral and social no less than economic interests.

"Fifty years ago we had neutral labor organizations in Ghent very much like those of the United States. They carried on their banners the words 'God and Law.' These unions were later taken over by the International Socialist party. Hence steps were taken in Belgium to form distinctive labor unions which would safeguard all the interests of our Catholic laboring men on the basis of their faith. As the socialist unions have developed in Belgium they have been and they remain fundamentally hostile to religion. There is not a Belgian community where the progress of socialism has not been accompanied by decay of faith. There is not in Belgium a single socialist leader who believes in religion or dares to do so. There is not a socialist publication in the country that is not expressly anti-religious. Socialist leaders say from time to time that a Christian may become a socialist without renouncing his faith. But no such declaration can stand in the face of facts.

"The socialist movement in Belgium accepts the class struggle not alone as a condition of fact but also as the instrument by which to achieve the collectivistic organization of society. Since this type of socialism is utterly inconsistent with the Catholic faith, our laboring men cannot ally themselves in any manner with the socialist unions except in relation to practical questions to be mentioned later.

"Conditions are approximately the same in all other countries of Europe, with the result that Christian labor organizations are necessary. There are differences in structure due largely to local conditions. In Holland we have Catholic and Protestant unions cooperating in many ways. In Germany and Austria there are unions of which both Catholics and Protestants are members. In Switzerland we find this mixed organization, and also a distinctive Catholic type. In Italy, Spain, and France, as in Belgium, the unions are distinctively Catholic, since Protestantism as such is not a powerful factor there. Since the beginning of the war Christian unions have been found in Poland, in Czecho-Slovakia, Lithuania and the Grand Duchy of Luxembourg. Formerly an international bureau included Germany, Austria, Belgium, Holland, Italy and Switzerland. National trade unions united in national federations were closely united in organization, method and the administration of benefits. The war has made necessary some reorganization of international relations, the way to which was prepared by an international congress held in Paris in March, 1919. The temporary office was placed in charge of Belgium.

"It will be noted, therefore, that the organization of Catholic labor unions rests on solid foundations and that it is international and vital. It is expected that no less than three million members will ultimately be reached. This distinctive organization of Catholic laboring men was made absolutely necessary by present conditions and historical antecedents.

"The main purposes which unite us are the following: The study and protection of the labor contract, and protection of the material, moral, intellectual and religious interests of the laboring class. The Confederation of the Christian Labor Unions of Belgium comprises twenty-six national trade unions. All of these unions maintain benefit funds for protection against involuntary idleness, for birth benefits and death benefits. Sick benefits are cared for throughout Belgium by the well-known mutual benefit organizations. In general union dues equal the pay of one hour of labor per week. The dues paid into the national confederation amount to two cents per month per member. All of these labor organizations protect the interests of the laboring men in their relations with employers and public authorities. Although all of the moral pressure of the unions works in the direction of collective bargaining sanctioned by law, and favors all peaceable methods of settling difficulties, the unions resort to strikes when they have a grievance and all other means of reaching justice have been exhausted.

"Our unions cooperate occasionally with the socialist unions in positive action when the common interests of the laboring class are endangered.

"Belgium is a small country with high industrial development and is in need of markets for its products. In order to maintain herself it has had to develop a highly skilled type of laborer. This has been made possible by our trade schools begun by our unions and assisted by the state itself. We have numberless social study circles and special courses for the more highly skilled types of labor. Annually before the war we had sessions of Flemish and French speaking laboring men at which, in many instances, over one thousand attended the courses offered. The war has left us many pressing problems which result from the interruption of these ordinary phases of industrial and intellectual formation of our working classes. The condition has forced us to take steps to create at once a normal school in which we are to train organizers. We expect to engage about two hundred salaried organizers, who will find much to do among our 800,000 organizable laborers. We are maintaining also a large number of periodicals published in both Flemish and French, both dailies and weeklies, devoted to our organizations of laborers and to their instruction in the duties of citizenship.

"In addition to this development of industrial labor unions we have a very large number of cooperative societies as regards both buying and producing. These organizations have helped materially to reduce the pressure of the high cost of living.

"We find the ideals, principles and impulses which inspire our Christian labor unions in our faith itself. Everything that we undertake is undertaken in the spirit of justice and charity, which are fundamental virtues of the Christian life. We are no believers in class hatred. We

love justice and social peace, and we are doing our best in the name of Christ to serve the interests of justice and charity. We in Belgium derive great inspiration from the noble spirit that led the United States to do so much to restore the principles of justice to the world. Belgium will in particular remain forever your debtor for the encouragement and assistance that came to us with such wonderful generosity from your noble nation."

**BISHOP SHAHAN'S ADDRESS AT THE MEETING IN
HONOR OF SUPREME KNIGHT JAMES. A. FLA-
HERTY HELD AT PHILADELPHIA, NOVEMBER
11, 1919**

MR. CHAIRMAN:

Our honored guest scarcely needs any form of words to assure him of our great joy that we can be with him this evening and can give public expression to the respect and esteem which we have so long entertained for him. At any time the Supreme Knight's successful conduct of the great religious and social work of our Order would suffice to create strong ties of admiration and gratitude. Its broad national character, the many important interests it serves, the daily uses of charity and courtesy and service of many kinds which it facilitates, the numberless close personal relations it evokes over the entire nation, make remarkable demands on the head of the Order and call for the best that is in him. In ordinary times, when peace and good order abound, there is no quality of mind or heart that he does not need in a high degree, so numerous are his opportunities of doing good, private and public, to many thousands of our Catholic people. But this exalted office takes on a new character when our national life is profoundly disturbed by those forces of destruction which for brevity's sake we call war. Then the normal American life ceases, and new conditions set in on all sides, promising sorrow for joy, decay for progress, change for security, poverty for comfort, despair for hope, and death for life. All this the Knights of Columbus were only yesterday made to face—that is, the cold reality of the Great War. Three decades of active Catholic life and generous service, a thoroughly aroused national temper and devotion, had not been lived in vain. Like one man, the great Order rose to the needs and opportunities of a pure, unselfish patriotism, and inaugurated all the great auxiliary works that the world knows in favor of our soldiers and sailors at home and abroad. It was a stupendous service of comfort and help, of recreation and amusement, of encouragement and instruction, crowned by an active, self-sacrificing solicitude for the religious welfare of our men, both by land and sea. Never in the history of mankind was such a strain on the forces of patriotism, never was our form of government, an immense democracy, charged with heavier responsibilities, and never was our Catholic manhood called to a clearer vision of its duty to the nation and of its extraordinary opportunities for silencing in a way at once splendid and final the mendacious charges of disloyalty, hostility, incompatibility, and all the antiquated arsenal of dishonest adversaries.

Our beloved brother rose at once to the occasion, and with him rose the counsels and the courage, the foresight and the generosity of the Knights of Columbus. He voiced at once the superb patriotism that honored every Knight of Columbus from the Atlantic to the Pacific, and spared no effort to deliver to our Government the entire supply of moral and material force that the great Order disposed of or could in any way command. In these long and trying months he was ever active and zealous, and by his energy and resolution, his tenacity and prudence conducted happily all the patriotic enterprises of the Order, whose magnitude and variety are not easily grasped.

To these great tasks our beloved brother brought also good sense and sympathy and a cordial power of cooperation, a kind of assembled virtue very useful amid extraordinary conditions and circumstances, where everything is new, and there are no precedents, and the rule has to be made at every step of the work. Like a good general he was seen everywhere, and not the least of his merits was his readiness to appear wherever and whenever he was needed over this vast country, and at any expense of distance and discomfort. More than once have I listened to his eloquent voice and wondered how any man could pour forth such fervent appeals of a patriotic nature night after night, almost without repose or respite, as though he were some well-groomed, high-power machine. Naturally, he found in the other national officers of the organization the wisdom and advice, the comfort and encouragement, without which no man could face tasks of such a national or even world-wide importance, and whatever is said on this occasion to his praise and credit is due also to those earnest, intelligent and patriotic men whose counsel and prudence and cooperation were ever at his disposal.

When all is said, however, the ideal of the Knights of Columbus is the ideal of the Catholic religion, for whose welfare, defense, and progress the organization was founded, and with which it stands to progress or decay. Under the leadership of our beloved brother the Order has grown very greatly in numbers and in influence and has risen steadily to higher levels of action. I need only specify its latest work, the munificent creation of over three hundred scholarships for deserving students, enabling them to obtain a higher education under Catholic auspices. So far as I know, it is unequalled in the annals of education.

As becomes a true Knight of Columbus, our Supreme Knight has been in every sense worthy of his office as a great Catholic leader. The great interests of the Catholic Church have ever been safe in his hands, and he has always set the example of a devoted son, zealous for her rights and her freedom, her honor and her God-given privilege of serving all mankind in the spirit of the Gospel. Every good work of general value to American Catholicism has been welcomed and encouraged by him, and I do not know but that this generous sympathy with all larger, broader enterprises is the characteristic feature of his administration, shared by all his colleagues of the national officers. In his own community he has exhibited the white flower of a spotless life as citizen, father, friend, and holds today in the highest measure the esteem and the confidence of this splendid city in which he has lived from early youth, and of which he has been for many years an honor and an ornament.

Yes, we are proud of him because he has exemplified all the ideals, civic and religious, of our great Order; because he has set the pace for our hosts of Catholic men in every walk of life who seek to imitate our Divine Master in his consuming love for mankind; because he has been a foremost American citizen in the world's hour of supreme trial and peril, and because he has so borne himself amid the many difficult responsibilities of his peculiarly important office that our Holy Father at Rome has rejoiced to bestow upon him the highest public honors to which a Catholic layman can aspire, and has thereby set his august approval on the character and the work of our Supreme Knight. What more can I say, except to wish him many happy years of life, good health and prosperity, and to the end abundant opportunity to devote his fine human qualities and his invaluable experience to the common welfare of his country, of religion, of education, and of our American society. The latter may count itself secure so long as the type of our Supreme Knight abounds and so long as there come back to him from every true American the respect, the esteem, the approval and the honor which this distinguished assemblage rejoices to offer him tonight as its best gift and the pledge of its devotion to all that he has stood for and for which he will ever stand—our beloved country and our holy Catholic faith.

A NATIONAL SCHOOL OF SACRED MUSIC¹

Since the memorable *Motu Proprio* of Pius X on Church Music made its appearance, on the Feast of St. Cecilia, 1903, praiseworthy efforts have been made in various ways to bring about a reform in existing conditions and to put into effect the decrees of this classic document. Text-books have been compiled for use in schools and universities, to instruct the students in the Church's own music, Gregorian Chant. Some organists and choirmasters, who realized what was right and proper in the rendering of God's praises, delighted their congregations Sunday after Sunday with the wonderful Gregorian and polyphonic compositions, hoping that their example would be an incentive to others to do likewise. Pastors with the zeal of religion burning in their hearts, by word and example demanded that the abuses that had so long existed in the rendition of God's praises cease, and that music fit for the House of God alone be tolerated. Church musicians with facile pen have pleaded the cause of correct church music, and exposed the unworthiness of the music generally heard in our churches. Societies such as that of St. Gregory have issued white and black lists of church music, hoping in this to discredit certain compositions unworthy of the House of God. Bishops have appointed diocesan directors of music, in the hope of bringing about more uniformity in this most important phase of the Church's life, and of discouraging the rendition of operatic and theatrical music in the churches of their dioceses. What can be said of the success of all these

¹Reprinted from *The Fortnightly Review*, November 1-15, 1919. The writer is an eminent American musician, and formerly instructor in the Catholic University of America.

efforts? At best, the effects have been spasmodic and short-lived. No permanent good has resulted from any of them.

The evil that the *Motu Proprio* intended to eradicate is too deeply rooted to be affected by any of the attempts so far made to dislodge it, however serious these attempts may have been. In spite of all the earnest efforts that have been put forth to bring about this much-needed reform, we still hear operatic and worldly music within the sacred precincts of the Holy of Holies. Sunday after Sunday, in many large city churches, our religious sense is offended by salaried artists metamorphosing religious music into dramatic performance at the most solemn services. To add to the abuse, bands and orchestras are introduced on the great festivals of the year to give the performance a more operatic flavor. Sacred musical compositions, embellished by cavatinas, duets and airs which properly belong to the theater, desecrate the temple of God. In the more modest churches, we hear the sacred text of Holy Mass sung to the most trivial dance tunes. The greater number of the hymns rendered at Low Mass on Sundays and Holydays are an insult to the Almighty. Only in a very few of our great cathedrals and churches of our large cities do we hear the strains of the sublime chant of Holy Church and the majestic polyphonic compositions of the ages of faith. How seldom do we meet with that ancient institution of Holy Church, the boy choir, which Pius X so ardently desired revived?

The reform in church music, if it is to become a reality, must begin by educating the child from its first years at school. Realizing that this reform must have a firm foundation if it is to be lasting, Pius X recommended that it have its beginning in our schools. He knew that it was only with the young in our schools that we can hope for success in establishing this reform. He desired that the sacred chant be taught in our schools, academies and colleges, so that the young may become imbued with its spirit, may obtain a correct notion of its fitness, and, after a serious study of it, learn to love it and esteem it as the most appropriate music for the House of God. When these children grow up to manhood and womanhood, the training they have received at school in the correct music of the Church will assert itself and they will frown down upon any operatic or theatrical music in God's temple. They will form public opinion, which will become so strong that all music unfit for the House of God will be strictly barred therefrom. Then, and then only, shall we have strict liturgical choirs throughout the length and breadth of the land, edifying the faithful by the faultless rendition of the chant and the great works of the polyphonic masters. The Church has always been solicitous that her own music should be fostered and taught in our schools. We can very well profit by her example in the past and hold fast to the principle that children should not only be given instruction in letters and science, but that they should also be taught how to take part in the musical portions of a liturgical service. Those who have gone before us, have done wonders in the establishment of "*scholæ cantorum*," where church music formed an integral part of the curriculum. Besides establishing schools, they conscientiously gave of their time, talent, and means to bring about the best results in the teaching of music for the service of

the Church. Is it to our credit, then, that we pause and falter in this work? Can we neglect to bring about better conditions in the noble branch of church music than now exist in the Church in America?

But it will not suffice to teach the children what is right and proper in the domain of church music. When they arrive at adult age, some of them will desire to fit themselves to become Catholic choirmasters and organists. Moreover, there is a problem that must be met, *hic et nunc*. There are many today who are exercising the office of choirmaster and organist in our churches, and who are anxious and desirous to meet the demands of the *Motu Proprio*, yet who do not know which way to turn to obtain a knowledge of true church music as outlined by that document. We have seminaries in which to give our priests the necessary knowledge for their exalted calling, normal schools to train our Catholic teachers in sound pedagogy, but the Catholic organist or the Catholic choirmaster has no place or school, properly so called, where he may engage in serious work, training himself for his most important position. True, we have "The Superior School of Sacred Music" at Rome, where all branches of Catholic church music are taught and the Catholic musician is given an education that perfectly fits him for his work. But how many of our choirmasters and organists have either the time or means to go to Rome to obtain the knowledge that is absolutely necessary for their important work? There should be a school right here at home, where choirmasters and organists may receive the proper training to fit them for their work. Indeed such a school is one of the most urgent needs of the Church in America today. When we consider the intimate relationship between the sacred liturgy and the music of the Church, should we not tremble at the indifference manifested in the selection of anyone who can play the organ to fill the position of organist and choirmaster? Those who are intimately associated with the liturgy of the Church are given years of training to fit them for their holy work, whilst those whose office it is to furnish the ornament to the liturgy, sacred music, receive no training whatever, the only requirement being that they be able to manipulate the organ keys. Is not this a lamentable condition?

There is no one, then, who will not admit that a National School of Sacred Music is an absolute necessity in the United States today. At Washington we have an institution, the center of Catholic education in this country, the Catholic University of America, where all branches of literature and science, both sacred and profane, are taught. Here is the logical place for a National School of Sacred Music. Catholic organists and choirmasters would there have the same opportunities for perfecting themselves in their art as the Catholic University offers to students in literature and science. Such an institution could be modeled after "The Superior School of Sacred Music" at Rome. As in that institution, the program of studies would consist of Gregorian Chant, its theory and notation, practical exercises in its direction, the scientific theory of the Chant, its accompaniment, harmony, counterpoint, fugue, sacred composition, study of the organ, artistic study and development of the Chant, study of the liturgy in relation to the Chant, courses in the study and exercise of polyphonic music, ancient and modern, and the history of

music. Students at the National School of Sacred Music would have the advantage of attending other university courses, thus giving them a broad and far-reaching culture. The proposed National Shrine of the Immaculate Conception, soon to be erected upon the grounds of the Catholic University, with its great organ, will give unsurpassed opportunities to the students of the National School of Sacred Music to hear the Chant sung by a great chorus composed of the members of religious orders whose houses of study surround the University, the great works of the polyphonic masters, Masses, Oratorios, and Cantatas. Moreover, in this basilica students will witness the liturgy of Holy Church carried out to the last detail. Truly, considering all these advantages, if we are to have a National School of Sacred Music, it is at the Catholic University of America that it should be established.

There is still one important point to be considered in connection with the establishment of such a school, and that is the question of funds to make it a reality. A school such as would meet the need which we all recognize to be most pressing would mean a suitable building, equipment, library, and faculty. There is no doubt but that such a school would be taxed to its capacity from the very beginning. When it once opens its doors, it will be an assured success. But how is it to open its doors? Where are we to look for the funds necessary to erect a building and furnish it with an adequate equipment? Non-Catholic and nonsectarian institutions have endowments showered upon them by the millions. The Catholic institution alone must go from door to door, begging a little donation, in order to carry on its God-given work with any show of success. In the name of the Catholic organists and choir-masters, and in the name of all who have the interests of real church music at heart, who desire to see the provisions of the *Motu Proprio* carried out, I earnestly entreat someone among our many wealthy Catholic families to come forward and make the National School of Sacred Music a reality. What a blessing will rest upon the family who makes it possible to have God's praises rendered in a decent and suitable manner! The endowment of institutions for the education of young men for the priesthood is the greatest charity one can perform; and next in merit is the endowment of an institution where young men will be given the needed education and equipment to assist in the work of rendering God's praises in His holy Temple in a becoming manner. May God inspire someone to make the National School of Sacred Music a reality at no far-distant date.

(Rev.) F. JOS. KELLY.

Statistics of Lay Student Body at the University (1919-1920)

Colorado	2	New Jersey.....	11
Connecticut	71	New York.....	49
Delaware	1	North Carolina.....	1
District of Columbia.....	71	North Dakota.....	1
Georgia	4	Ohio	9
Illinois	11	Pennsylvania	39
Indiana	4	Rhode Island.....	9
Iowa	3	South Carolina.....	1
Kansas	2	Tennessee	2
Kentucky	3	Texas	3
Louisiana	1	Vermont	2
Maine	2	Virginia	7
Maryland	16	Washington	2
Massachusetts	68	West Virginia.....	4
Michigan	3	Wisconsin	3
Minnesota	1	Wyoming	1
Mississippi	2	Canada	9
Missouri	1	Cuba	1
Nebraska	2	Mexico	1
New Hampshire.....	2	Nicaragua	1
Total			426

THE BOLLANDIST REVIEW

CARNEGIE INSTITUTION OF WASHINGTON
DEPARTMENT OF HISTORICAL RESEARCH

OCTOBER 2, 1919.

TO LIBRARIANS AND OTHERS:

This circular is sent out because of an inquiry which I have received from my friend Father Hippolyte Delehaye, S. J., President of the Society of Bollandists. You doubtless know that he and his associates, while laboring upon the *Acta Sanctorum*, have also published a learned journal of hagiography entitled *Analecta Bollandiana*, highly valued by all students of ecclesiastical and medieval history. Its publication was interrupted in 1914 before the issue of fasc. 4 of volume XXXIII. Father Delehaye writes from Brussels under date of September 3:

"We are going to begin again at once, or rather try to resume, the publication of the *Analecta Bollandiana*, but without quite knowing whether it will be possible to continue it. The war has in large part ruined us, and many of our subscribers will fail us. Therefore we should like to know whether it is not possible to find in the libraries of America new subscribers that would permit us to go on with our undertaking. I know that there are many intellectual centres in which there will be a disposition to give us this support. The only problem is that of making the matter known. If you could indicate to me a practical means of informing myself, you would do us a great service. I recall to your remembrance that our society is one of the oldest that exists, since the first volume (the *Vitæ Patrum*) goes back to 1615; I

am sure that you will like to help us to keep it alive under the critical circumstances we are now encountering."

I am indeed sure that such would be the disposition of practically all American scholars, of librarians of learned institutions, of all friends of Belgium, of all who appreciate the brave and patriotic course taken by Belgian priests (and conspicuously by Father Delehaye) during the recent years of trial.

I therefore send this circular to various scholars and librarians, asking them, if possible, to make sure that the libraries of their institutions send immediately their subscriptions or renewals of subscription, for the *Analecta Bollandiana*, beginning with fasc. 4 of volume XXXIII, to the Société des Bollandistes, 22 Boulevard St. Michel, Brussels, Belgium. The price of subscription is twenty francs per annum.

Very truly yours,

J. F. JAMESON.

P. S.—Catholic scholars, prelates, or clergymen to whom this circular comes will doubtless be interested in the letter from Bishop Shahan, Rector of the Catholic University of America, of which a copy is enclosed.

CATHOLIC UNIVERSITY OF AMERICA
WASHINGTON, D. C.

OCTOBER 16, 1919.

DR. J. FRANKLIN JAMESON,
Carnegie Institution of Washington:

DEAR DR. JAMESON:

It is good news that Father Delehaye and his Bollandist associates will soon resume publication of their periodical, the *Analecta Bollandiana*. Its critical survey of the annual output of historical material, dealing particularly with the religious life, problems and manners of all the Christian centuries, threw a needed light into this mass of contributions from every quarter of the world, not to speak of the rare and valuable texts, Latin and Greek, for which it was the regular depository. The Bollandist soul shines from every page of the *Analecta*, and its regular perusal is like a "conversazione" with the good men who keep up, in self-sacrifice and devotion, the great work of the *Acta Sanctorum*, whose sixty-odd folio volumes enshrine to a great extent the annals of sanctity since the foundation of the Christian religion.

This periodical is practically the workshop of the Bollandists. It ought to be in the library of every Catholic house of studies, seminary, or novitiate, and in the library of every student interested in the story of the good men and women who have tried for so many centuries to follow in the footsteps of the Divine Master.

I sincerely trust that Father Delehaye will be able to secure a very large number of new subscriptions for his periodical.

Yours very sincerely,

(Signed) THOMAS J. SHAHAN,
Rector.

UNIVERSITY PERIODICALS

THE CATHOLIC UNIVERSITY OF AMERICA ANNOUNCEMENTS. These are: *The School of Sciences*, published in March; *The School of Law*, published in April; *The Year Book*, published in May and *The Annual Report of the Rector*, published in November.

THE CATHOLIC UNIVERSITY BULLETIN is issued monthly from October to June. It is mainly a record of current events in the life of the University giving immediate information in regard to the schools and departments, endowments, appointments, equipment and similar matters of interest to the public, and especially to the Catholics of the United States. The *Bulletin* is sent free of charge. All communications should be sent to Rev. Dr. Guilday, 1234 Monroe Street, N.E., Washington, D. C.

THE CATHOLIC EDUCATIONAL REVIEW: The *Review*, published under the direction of the Department of Education, deals with educational problems and methods from the Catholic standpoint and supplies information regarding all current and movements in which the teacher is interested. The *Review* is published monthly except July and August. Annual subscription, \$3.00. Single numbers, 35 cents. Address: The Catholic Education Press, 1326 Quincy Street, Brookland, D. C.

THE CORPUS SCRIPTORUM CHRISTIANORUM ORIENTALIUM: This is an Oriental Patrology published by the Catholic University of America and the Catholic University of Louvain under the editorial direction of Drs. Chabot, Guidi, Hyvernat and Forget. Its purpose is to publish all Christian texts extant in Syriac, Arabic, Ethiopic, Coptic and Armenian. The text and Latin translation appear in distinct volumes and may be purchased separately. Subscriptions and orders should be sent to J. Gabalda & Co., 90 Rue Bonaparte, Paris, or to The Secretary of *The Corpus*, Catholic University of America, Washington, D. C.

THE CATHOLIC HISTORICAL REVIEW: The first number was issued in April, 1915. It is published under the direction of a Board of Editors chosen from the Departments of History of the University. Its purpose is to stimulate interest and activity in the history of the Catholic Church in the United States. It is a quarterly publication appearing in January, April, July and October. The annual subscription is \$3.00, single numbers, \$1.00. Reprints may be had at a reasonable price. The Secretary, *The Catholic Historical Review*, The Catholic University of America, Washington, D. C.

THE CATHOLIC CHARITIES REVIEW: The first number appeared in January, 1917. It is published under the direction of the National Conference of Catholic Charities, and is edited from the University. The methods, problems and achievements of charity, especially Catholic charity, and the various social questions related to charity, constitute the scope of the magazine. It is issued the middle of every month except July and August, and the subscription price is one dollar per year. Address the *Catholic Charities Review*, the Catholic University of America, Washington, D. C.

SALVE REGINA: A religious publication, issued eight times yearly, is devoted to the collection of funds for the construction of the University Church, known as the National Shrine of the Immaculate Conception. It is sent free of charge to all who are interested in or who have contributed to the National Shrine. Address: Rev. Bernard A. McKenna, S.T.L., Catholic University, Washington, D. C.

THE TRINITY COLLEGE RECORD is the literary organ of Trinity College, and is published bi-monthly from October to June. Subscription, \$1.00 a year. Address: Business Manager, Trinity College, Washington, D. C.



BOUND

OCT 12 1927

UNIV. OF MICH.
LIBRARY

UNIVERSITY OF MICHIGAN



3 9015 07325 4479

